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W. Jones

A
GRAMMAR
 OF THE
PERSIAN LANGUAGE,

BY SIR WILLIAM JONES.

OF UNIVERSITY COLLEGE, OXFORD, AND OF THE ROYAL SOCIETIES
 OF LONDON AND COPENHAGEN.

چو عندلیب فصاحت فروشد ای حافظ
 تو قدر او بسخن گفتن دری بشکن

THE EIGHTH EDITION,

WITH CONSIDERABLE ADDITIONS AND IMPROVEMENTS,

BY THE REV. SAMUEL LEE, M.A. D.D.

OF THE UNIVERSITY OF HALLE: HONORARY MEMBER OF THE ASIATIC SOCIETY
 OF PARIS: FELLOW OF THE CAMBRIDGE PHILOSOPHICAL SOCIETY: AND
 PROFESSOR OF ARABICK IN THE UNIVERSITY OF CAMBRIDGE.

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THE

PREFACE.

THE Persian language is rich, melodious, and elegant ; it has been spoken for many ages by the greatest princes in the politest courts of Asia ; and a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing with equal advantage the most beautiful and the most elevated sentiments.

It must seem strange, therefore, that the study of this language should be so little cultivated at a time when a taste for general and diffusive learning seems universally to prevail ; and that the fine productions of a celebrated nation should remain in manuscript upon the shelves of our public libraries, without a single admirer who might open their treasures to his countrymen, and display their beauties to the light ; but if we consider the subject with a proper attention, we shall discover a variety of causes which have concurred to obstruct the progress of Eastern literature.

Some men never heard of the Asiatic writings, and others will not be convinced that there is any thing valuable in them ; some pretend to be busy, and others are really idle ; some detest the Persians, because they believe in Mahomed, and others despise their language because they do not understand it : we all love to excuse, or to conceal, our ignorance,

and are seldom willing to allow any excellence beyond the limits of our own attainments; like the savages who thought that the sun rose and set for them alone, and could not imagine that the waves, which surrounded their island, left coral and pearls upon any other shore.

Another obvious reason for the neglect of the Persian language is the great scarcity of books, which are necessary to be read before it can be perfectly learned, the greater part of them are preserved in the different museums and libraries of Europe, where they are shewn more as objects of curiosity than as sources of information; and are admired, like the characters on a Chinese screen, more for their gay colours than for their meaning.

Thus, while the excellent writings of Greece and Rome are studied by every man of a liberal education, and diffuse a general refinement through our part of the world, the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us, or considered as entirely destitute of taste and invention.

But if this branch of literature has met with so many obstructions from the ignorant, it has, certainly, been checked in its progress by the learned themselves; most of whom have confined their study to the minute researches of verbal criticism; like men who discover a precious mine, but instead of searching for the rich ore, or for gems, amuse themselves with collecting smooth pebbles and pieces of crystal. Others mistook reading for learning, which ought to be carefully distinguished by every man of sense; and were satisfied with running over a great number of manuscripts in a superficial manner, without condescending to be stopped by their difficulty, or to dwell upon their beauty and elegance. The rest have left nothing more behind them than grammars and dictionaries; and

though they deserve the praises due to unwearied pains and industry, yet they would, perhaps, have gained a more shining reputation, if they had contributed to beautify and enlighten the vast temple of learning, instead of spending their lives in adorning only its porticos and avenues.

There is nothing which has tended more to bring polite letters into discredit, than the total insensibility of commentators and critics to the beauties of the authors whom they profess to illustrate: few of them seem to have received the smallest pleasure from the most elegant compositions, unless they found some mistake of a transcriber to be corrected, or some established reading to be changed, some obscure expression to be explained, or some clear passage to be made obscure by their notes.

It is a circumstance equally unfortunate that men of the most refined taste and the brightest parts are apt to look upon a close application to the study of languages as inconsistent with their spirit and genius: so that the state of letters seems to be divided into two classes, men of learning who have no taste, and men of taste who have no learning.

M. de Voltaire, who excels all writers of his age and country in the elegance of his style, and the wonderful variety of his talents, acknowledges the beauty of the Persian images and sentiments, and has versified a fine passage from Sadi, whom he compares to Petrarch: if that extraordinary man had added a knowledge of the Asiatic languages to his other acquisitions, we should by this time have seen the poems and histories of Persia in an European dress, and any other recommendation of them would have been unnecessary.

But there is yet another cause which has operated more strongly than any before mentioned towards preventing the rise of Oriental literature; I mean the small encouragement which the princes and nobles of Europe

have given to men of letters. It is an indisputable truth, that learning will always flourish most where the amplest rewards are proposed to the industry of the learned ; and that the most shining periods in the annals of literature are the reigns of wise and liberal princes, who know that fine writers are the oracles of the world, from whose testimony every king, statesman, and hero, must expect the censure or approbation of posterity. In the old states of Greece the highest honours were given to poets, philosophers and orators ; and a single city (as an eminent writer* observes) in the memory of one man, produced more numerous and splendid monuments of human genius than most other nations have afforded in a course of ages.

The liberality of the Ptolemies in Egypt drew a number of learned men and poets to their court, whose works remain to the present age the models of taste and elegance ; and the writers, whom Augustus protected, brought their compositions to a degree of perfection, which the language of mortals cannot surpass. Whilst all the nations of Europe were covered with the deepest shade of ignorance, the Califs in Asia encouraged the Mahomedans to improve their talents, and cultivate the fine arts ; and even the Turkish Sultan, who drove the Greeks from Constantinople, was a patron of literary merit, and was himself an elegant poet. The illustrious family of Medici invited to Florence the learned men whom the Turks had driven from their country ; and a general light succeeded to the gloom which ignorance and superstition had spread through the western world. But that light has not continued to shine with equal splendour ; and though some slight efforts have been made to restore it, yet it seems to have been gradually decaying for the last century : it

* Ascham.

grows very faint in Italy ; it seems wholly extinguished in France, and whatever sparks of it remain in other countries are confined to the closets of humble and modest men, and are not general enough to have their proper influence.

The nobles of our days consider learning as a subordinate acquisition, which would not be consistent with the dignity of their fortunes, and should be left to those who toil in a lower sphere of life ; but they do not reflect on the many advantages which the study of polite letters would give peculiarly to persons of eminent rank and high employments : who, instead of relieving their fatigues by a series of unmanly pleasures, or useless diversions, might spend their leisure in improving their knowledge, and in conversing with the great statesmen, orators, and philosophers of antiquity.

If learning in general has met with so little encouragement, still less can be expected for that branch of it, which lies so far removed from the common path, and which the greater part of mankind have hitherto considered as incapable of yielding either entertainment or instruction : if pains and want be the lot of a scholar, the life of an Orientalist must certainly be attended with peculiar hardships. Gentius, who published a beautiful Persian work called *the Bed of Roses*, with an useful but inelegant translation, lived obscurely in Holland, and died in misery. Hyde, who might have contributed greatly towards the progress of Eastern learning, formed a number of expensive projects with that view, but had not the support and assistance which they deserved and required. The labours of Meninski immortalized and ruined him : his Dictionary of the Asiatic languages is, perhaps, the most laborious compilation that was ever undertaken by any single man : but he complains in his pre-

face that his patrimony was exhausted by the great expense of employing and supporting a number of writers and printers, and of raising a new press for the Oriental characters. M. d'Herbelot, indeed, received the most splendid reward of his industry: he was invited to Italy by Ferdinand II. Duke of Tuscany, who entertained him with that striking munificence which always distinguished the race of the Medici: after the death of Ferdinand, the illustrious Colbert recalled him to Paris, where he enjoyed the fruits of his labour, and spent the remainder of his days in an honourable and easy retirement. But this is a rare example: the other princes of Europe have not imitated the Duke of Tuscany; and Christian VII. was reserved to be the protector of the Eastern Muses in the present age.

Since the literature of Asia was so much neglected, and the causes of that neglect were so various, we could not have expected that any slight power would rouse the nations of Europe from their inattention to it: and they would, perhaps, have persisted in despising it, if they had not been animated by the most powerful incentive that can influence the mind of man: interest was the magic wand which brought them all within one circle; interest was the charm which gave the languages of the East a real and solid importance. By one of those revolutions, which no human prudence could have foreseen, the Persian language found its way into India; that rich and celebrated empire, which, by the flourishing state of our commerce, has been the source of incredible wealth to the merchants of Europe. A variety of causes, which need not be mentioned here, gave the English nation a most extensive power in that kingdom: our India Company began to take under their protection the princes of the country, by whose protection they gained their first settlement; a

number of important affairs were to be transacted in peace and war between nations equally jealous of one another, who had not the common instrument of conveying their sentiments; the servants of the Company received letters which they could not read, and were ambitious of gaining titles of which they could not comprehend the meaning; it was found highly dangerous to employ the natives as interpreters, upon whose fidelity they could not depend; and it was at last discovered, that they must apply themselves to the study of the Persian language, in which all the letters from the Indian princes were written. A few men of parts and taste, who resided in Bengal, have since amused themselves with the literature of the East, and have spent their leisure in reading the poems and histories of Persia; but they found a reason in every page to regret their ignorance of the Arabick language, without which their knowledge must be very circumscribed and imperfect. The languages of Asia will now, perhaps, be studied with uncommon ardour; they are known to be useful, and will soon be found instructive and entertaining: the valuable manuscripts that enrich our public libraries will be in a few years elegantly printed; the manners and sentiments of the Eastern nations will be perfectly known; and the limits of our knowledge will be no less extended than the bounds of our empire.

It was with a view to facilitate the progress of this branch of literature, that I reduced to order the following instructions for the Persian language, which I had collected several years ago; but I would not present my grammar to the public till I had considerably enlarged and improved it: I have, therefore, endeavoured to lay down the clearest and most accurate rules, which I have illustrated by select examples from the most elegant writers; I have carefully compared my work with every composition of

the same nature, that has fallen into my hands ; and though on so general a subject I must have made several observations which are common to all, yet I flatter myself that my own remarks, the disposition of the whole book, and the passages quoted in it, will sufficiently distinguish it as an original production. Though I am not conscious that there are any essential mistakes or omissions in it, yet I am sensible that it falls very short of perfection, which seems to withdraw itself from the pursuit of mortals, in proportion to their endeavours of attaining it; like the talisman in the Arabian tales, which a bird carried from tree to tree as often as its pursuer approached it. But it has been my chief care to avoid all the harsh and affected terms of art which render most didactic works so tedious and unpleasant, and which only perplex the learner, without giving him any real knowledge. I have even refrained from making any inquiries into general grammar, or from entering into those subjects which have already been so elegantly discussed by the most judicious philosopher,* the most learned divine,† and the most laborious scholar of the present age.‡

It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia; but as those additions would have delayed the publication of the grammar, which was principally wanted, I thought it advisable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter. I have made a large collection of materials for a general history of Asia, and for an account of the geography, philosophy,

* See *Hermes*.

† A short Introduction to English Grammar.

‡ See grammar prefixed to the Dictionary of the English Language.

and literature of the Eastern nations, all which I propose to arrange in order, if my more solid and more important studies will allow me any intervals of leisure.*

I cannot forbear acknowledging in this place the signal marks of kindness and attention, which I have received from many learned and noble persons; but General Carnac has obliged me the most sensibly of them, by supplying me with a valuable collection of Persian manuscripts on every branch of Eastern learning, from which many of the best examples in the following grammar are extracted. A very learned Professor† at Oxford has promoted my studies with that candour and benevolence which so eminently distinguish him; and many excellent men that are the principal ornaments of that University have conferred the highest favours on me, of which I shall ever retain a grateful sense: but I take a singular pleasure in confessing that I am indebted to a foreign nobleman‡ for the little knowledge which I have happened to acquire of the Persian language; and that my zeal for the poetry and philology of the Asiatics was owing to his conversation, and to the agreeable correspondence with which he still honours me.

Before I conclude this preface, it will be proper to add a few remarks upon the method of learning the Persian language, and upon the advantages which the learner may expect from it. When the student can read the characters with fluency, and has learned the true pronunciation of every letter from the mouth of a native, let him peruse the

* See the *History of the Persian Language*, a *Description of Asia*, and a *Short History of Persia*, published with my *Life of Nader Shah* in the year 1773.

† Dr. HUNT.

‡ BARON REVISKI.

grammar with attention, and commit to memory the regular inflexions of the nouns and verbs; he need not burden his mind with those that deviate from the common form, as they will be insensibly learned in a short course of reading. By this time he will find a dictionary necessary, and I hope he will believe me, when I assert from a long experience, that, whoever possesses the admirable work of Meninski,* will have no occasion for any other dictionary of the Persian tongue. He may proceed by the help of this work to analyse the passages quoted in the grammar, and to examine in what manner they illustrate the rules: in the mean time he must not neglect to converse with his living instructor, and to learn from him the phrases of common discourse, and the names of visible objects, which he will soon imprint on his memory, if he will take the trouble to look for them in the dictionary; and here I must caution him against condemning a work as defective, because he cannot find in it every word which he hears; for sounds in general are caught imperfectly by the ear, and many words are spelt and pronounced very differently.

The first book that I would recommend to him is the *Gulistán*, or *Bed of Roses*, a work which is highly esteemed in the East, and of which there are several translations in the languages of Europe: the manuscripts of this book are very common; and by comparing them with the printed edition of Gentius, he will soon learn the beautiful flowing hand used in Persia, which consists of bold strokes and flourishes, and cannot be imitated by our types. It will then be a proper time for him to read some short and easy chapter in this work, and to translate it into his native

* This was written before Richardson's Dictionary was published.

language with the utmost exactness ; let him then lay aside the original, and after a proper interval let him turn the same chapter back into Persian by the assistance of the grammar and dictionary : let him afterwards compare his second translation with the original, and correct its faults according to that model. This is the exercise so often recommended by the old rhetoricians, by which a student will gradually acquire the style and manner of any author, whom he desires to imitate, and by which almost any language may be learned in six months with ease and pleasure. When he can express his sentiments in Persian with tolerable facility, I would advise him to read some elegant history or poem with an intelligent native, who will explain to him in common words the refined expressions that occur in reading, and will point out the beauties of learned allusions and local images. The most excellent book in the language, is, in my opinion, the collection of tales and fables called *Ancer Soheili* by Hussein Vaés, surnamed Cashefi, who took the celebrated work of Bidpai or Pilpay for his text, and has comprised all the wisdom of the Eastern nations, in fourteen beautiful chapters. At some leisure hour he may desire his Munshi or writer to transcribe a section from the Gulistán, or a fable of Cashefi, in the common broken hand used in India, which he will learn perfectly in a few days by comparing all its turns and contractions with the more regular hands of the Arabs and Persians : he must not be discouraged by the difficulty of reading the Indian letters, for the characters are in reality the same with those in which our books are printed, and are only rendered difficult by the frequent omission of the diacritical points, and the want of regularity in the position of the words : but we all know that we are often at a loss to read letters which we receive in our native tongue ; and it has been proved that a man who has a perfect knowledge of any language, may with a proper attention decypher a

letter in that idiom, though it be written in characters which he has never seen before, and of which he has no alphabet.

In short, I am persuaded that whoever will study the Persian language according to my plan, will in less than a year be able to translate and to answer any letter from an Indian prince, and to converse with the natives of India, not only with fluency, but with elegance. But if he desires to distinguish himself as an eminent translator, and to understand not only the general purport of a composition, but even the graces and ornaments of it, he must necessarily learn the Arabic tongue, which is blended with the Persian in so singular a manner, that one period often contains both languages wholly distinct from each other in expression and idiom, but perfectly united in sense and construction. This must appear strange to an European reader; but he may form some idea of this uncommon mixture, when he is told that the two Asiatic languages are not always mixed like the words of Roman and Saxon origin in this period, "The true law" is right reason, conformable to the nature of things, which calls us to duty "by commanding, deters us from sin by forbidding;"* but as we may suppose the Latin and English to be connected in the following sentence; "*The true lex is recta ratio, conformable naturæ, which by commanding vocet ad officium, by forbidding à fraude deterreat.*"

A knowledge of these two languages will be attended by a variety of advantages to those who acquire it: the Hebrew, Chaldaic, Syriac, and Ethiopian tongues, are dialects of the Arabic, and bear as near a resemblance to it as the Ionic to the Attic Greek; the jargon of Indostan, very improperly called the language of the Moors, contains so great a number of Persian words, that I was able, with very little difficulty, to read the

* See Middleton's Life of Cicero, vol. III. p. 351.

fables of Pilpai which are translated into that idiom; the Turkish contains ten Arabic or Persian words for one originally Scythian, by which it has been so refined that the modern kings of Persia were fond of speaking it in their courts: in short, there is scarce a country in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands Arabic, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs with advantage and security.

As to the literature of Asia, it will not, perhaps, be essentially useful to the greater part of mankind, who have neither leisure nor inclination to cultivate so extensive a branch of learning; but the civil and natural history of such mighty empires as India, Persia, Arabia, and Tartary, cannot fail of delighting those who love to view the great picture of the universe, or to learn by what degrees the most obscure states have risen to glory, and the most flourishing kingdoms have sunk to decay; the philosopher will consider those works as highly valuable, by which he may trace the human mind in all its various appearances, from the rudest to the most cultivated state; and the man of taste will undoubtedly be pleased to unlock the stores of native genius, and to gather the flowers of unrestrained and luxuriant fancy.*

* Note to the Third Edition.

My professional studies having wholly engaged my attention, and induced me not only to abandon Oriental literature, but even to efface, as far as possible, the very traces of it from my memory, I committed the conduct and revisal of this edition of my grammar, and the composition of the index, to Mr. Richardson, in whose skill I have a perfect confidence, and from whose application to the Eastern languages, I have hopes that the learned world will reap no small advantage.

ADVERTISEMENT

TO THE EIGHTH EDITION.

It will be proper to acquaint the Reader, in this place, of the additions and alterations which have been made in this edition of Sir Wm. Jones's Grammar.

The principal addition consists in an abstract of the Arabick Grammar, sufficiently extensive, it is hoped, to give the learner an insight into the principles of that language ; but not so much so, as to perplex him with subtleties, which, at his first outset, he can neither want nor understand.

The Author of this Grammar has expressed his conviction, that no considerable progress can be expected in the study of the Persian Language, until some progress shall have been made in the Arabick ; which is a fact too well known to admit of a moment's doubt. But, as the Grammar which he recommended is rather scarce and expensive, and calculated, in some respects, to give false views of the language which it is intended to teach, it has been thought advisable to give the above mentioned abstract ; not with a view to supersede the use of the larger Grammars, presently to be noticed ; but to form a sort of introduction to them. The Arabick Grammar of Mr. Richardson has indeed in this country, superseded in a great measure that of Erpeuius which was recommended by Sir Wm. Jones. But the want of the

vowel points, which must always be a great check to the beginner, as well as the defects of the Grammar of Erpenius, of which it is little more than a translation, cannot but have presented considerable disadvantages to the Learner.

In this edition the vowel points have been added throughout. It must have been presumed in former editions, either that a teacher must always be at hand ; or, as the Author himself has suggested, that the vowel fathah (˘) might be supplied, until opportunity should afford better means of instruction. The first of these suppositions is, for the most part, not within the verge of possibility ; and if it were, we have very good authority for asserting that even the Munshees of India, who are the teachers usually employed, are often extremely defective in this particular. But upon having recourse to the second, the consequence must be, that an erroneous pronunciation would be formed, which it would require more labour to correct, than even the trouble of learning the language itself at the first.

By the addition of the vowel points both these difficulties are effectually removed, as far as the pronunciation of the vowels goes. The sound of some of the consonants, it is true, must still be acquired from a living teacher. In this edition therefore, every assistance of this kind which could be given has been given : and this, it will be found from experience, is by far the most important.

In treating of the Persian verbs, the classification in use among the native Grammarians has been adopted ; as there can be no doubt that the rules given by Sir Wm. Jones were erroneous ; and that many of the exceptions given by him, ought not, in fact, to be considered as such. It will be seen, in this, as well as many other instances, that a

liberal use has been made of the very valuable and elaborate Grammar of Mr. Lumsden: a work which the learner must hereafter read with attention if he wishes to make any considerable progress in the Persian Language. The Arabick Grammars to which recourse has been had, and which may also be recommended to the student, are, The Miut Amil, by Captain Lockett. The Grammaire Arabe of M. de Sacy. Vol. I. of Mr. Lumsden's Arabick Grammar, and the Breves Arabicæ linguæ Institutiones Philippi Guadagnoli. When some progress has been made in the study of these Grammars, the native Grammars and Commentaries published at Calcutta by Lieutenant Baillie, and the very learned editor of the Kamoos, may be consulted, beyond which scarcely any thing can be wanted.

The whole of the Prosody, as well as the List of Books given in the former editions, has been omitted in this, for these reasons, viz. It is not necessary that the learner should, at this stage of his progress, study the prosody at all: and when it shall, it is very doubtful whether that formerly given in this grammar will answer his expectations. If, however, he should still prefer that method of considering Persian versification, he will find it more extensively laid down in the author's Commentarius Poescos Asiaticæ, to which he can always have recourse. A good work on Arabick and Persick versification is very much wanted; but until such a work shall be given, Mr. Gladwin's Dissertation on the Rhetoric and Prosody of the Persians may be consulted; which will, at least, give the reader a proper view of the methods of composition and scansion adopted by the Arabick and Persian writers. The list of books has been omitted, because it was desirable to diminish the size and expense of the Grammar as much as possible; and because a much

more extensive one is to be found in the Catalogue of Tippoo Sultan's Library by Major Stuart.

An analysis of the Fable occurring at the end of the Syntax has been added for the use of the Learner ; which, it has been thought, might tend considerably to facilitate his progress.

The extracts from the memoirs of Jahāngīr have been omitted, as presenting no particular advantage to the student ; and in order to diminish the size of the book.

In preparing the present edition for publication, the object principally kept in view has been utility. Oriental learning has, since the days of Sir Wm. Jones, made very considerable advances, which have been attended by a commensurate progress in the extent and accuracy of the reading required from the Student. To keep pace with these improvements have the additions and alterations here made been given. Should any one, however, still prefer the Persian Grammar as it came from the hands of its Author, he will have only to refer to his Works, where it will always be found.

FROM THE ADVERTISEMENT TO THE SIXTH EDITION.

THE Editors of Richardson's Persian and Arabick Dictionary, (as will more fully appear from the notice subjoined to this work), having caused great alterations, with numerous additions and improvements, to be made in the new and more convenient form it is about to assume ; and being of opinion that this Grammar, as a necessary companion, should be made to correspond with it, the same mode of spelling the Persian

words in Roman characters has herein been adopted, as is pursuing in the revision of that Dictionary ; and which being upon a plan at once both regular and simple, cannot, we think, but be of great use to beginners in particular, as an invariable guide to the pronunciation. The plan is developed in the body of this work in its proper place, the part which treats on the power of the letters. At the time the learned author of this truly elegant and useful Grammar composed it, he does not seem to have formed that system of orthography of Asiatic words, in Roman letters, which he afterwards so ably explains in the opening of the first Volume of the Asiatic Researches, else but little occasion would have been found for the alterations it has been judged expedient to make.

THE EDITOR.

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54,	20,	عَجَائِب.
55,	5,	أَفْعَل.
61,	21,	conjunction.
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74,	18,	بَاشَا.
75,	1,	shudan.
88,	1,	خَدَاوَنَد.
100,	3,	subtleties.
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128,	8,	رُوز.
138,	6,	كَرْدَنَد.
142.	1,	مُتَّصِلَه.
147,	12,	مُشَاهَدَه Maṣdar 3rd conj. of &c.
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کتاب
شکرستان
در نحوی زبان پارسی

A

GRAMMAR

OF THE

PERSIAN LANGUAGE.

OF LETTERS.

THE learner is supposed to be acquainted with the common terms of grammar, and to know that the Persians write their characters from the right hand to the left.

There are thirty-two Persian letters

B

V. IV. III. II. I.

EXEMPLIFICATIONS. FINALS. INITIALS and MEDIALS.

Fin.	Med.	Init.	Con- nected.	Uncon- nected.	Con- nected.	Uncon- nected.	Power.	Name. Oriental.	English.
ا	ب	ا	ا	ا	ا	ا	a	الف	alif
ب	ب	ب	ب	ب	ب	ب	b	با or بي	bā or bē
پ	پ	پ	پ	پ	پ	پ	p	پي	pē
ت	ت	ت	ت	ت	ت	ت	t	تا	tā tē
ث	ث	ث	ث	ث	ث	ث	ṭ	ثا	sā sē
ج	ج	ج	ج	ج	ج	ج	j	جيم	jīm
چ	چ	چ	چ	چ	چ	چ	ch	چيم چي	chīm chē
ح	ح	ح	ح	ح	ح	ح	h	حا	hā hē
خ	خ	خ	خ	خ	خ	خ	kh	خا	khā khē
د	د	د	د	د	د	د	d	دال	dāl
ذ	ذ	ذ	ذ	ذ	ذ	ذ	z	ذال	zāl
ر	ر	ر	ر	ر	ر	ر	r	را	rā rē
ز	ز	ز	ز	ز	ز	ز	z	زا	zā zē
ژ	ژ	ژ	ژ	ژ	ژ	ژ	ṛ	ژا	zhā zhē
س	س	س	س	س	س	س	s	سين	sīn
ش	ش	ش	ش	ش	ش	ش	sh	شين	shīn
ص	ص	ص	ص	ص	ص	ص	ṣ	صاد	swād
ض	ض	ض	ض	ض	ض	ض	ẓ	ضاد	zwād
ط	ط	ط	ط	ط	ط	ط	t	طا	tō

V. IV. III. II. I.

EXEMPLIFICATIONS, FINALS. INITIALS and MEDIALS.

Fin.	Med.	Init.	Con- nected.	Uncon- nected.	Con- nected.	Uncon- nected.	Power.	Name. Oriental.	English.
حفظ	نظر	ظفر	ظ	ظ	ظ	ظ	z	ظا	zō
صنع	بعد	عسل	ع	ع	ع	ع	gh	عين	ain
تبخ	بغی	غسل	غ	غ	غ	غ	f	غین	ghain
کف	سفر	فی	ف	ف	ف	ف	k	فا	fā fē
بن	سفر	قی	ق	ق	ق	ق	k	قاب	kāf
یک	بکن	کن	ک	ک	ک	ک or ک	k	کاف	kāf
رنگ	جگر	گر	گ	گ	گ	گ	g	گاف	gāf
گل	علم	لب	ل	ل	ل	ل	l	لام	lām
سم	چمن	من	م	م	م	م	m	میم	mīm
صحن	چند	نم	ن	ن	ن	ن	n	نون	nūn
بو	بور	وجد	و	و	و	و	u, v, w	وار	wāw
نه	بها	هنر	ه	ه	ه	ه	h	ها	hā hē
بی	جید	ید	ی	ی	ی	ی	y, ī	یا	yā yē
			لا	لا	لا	لا	lā	لام ائف	lām-alif

The second and fourth columns of these letters from the right hand are used only when they are connected with a preceding letter; as محمد Muḥammad. Every letter should be connected with that which follows it, except these seven; ʾalif, dāl, zāl, rē, zē, jē, and wāw, which are

never joined to the following letter, as will appear from the words برگ *barg*, a leaf, دāvārī *dāvārī*, a dominion.

Though the perfect pronunciation of these letters can be learned only from the mouth of a Persian or an Indian, yet it will be proper to add a few observations upon the most remarkable of them.

OF THE CONSONANTS. حُرُوفُ اَلْجَمَاعِيَّةِ

The letters و and ی are occasionally vowels or consonants, as will be explained hereafter. ۱ when a consonant, is said to be a slight aspirate : و has the power of v, or w ; and ی that of y.

It will be needless to say much of the three consonants ت پ ب * since their sound is exactly the same as our *b*, *p*, and *t*, in the words *bar*, *peer*, and *too*, which would be written in Persian پیر، تار and تو.

ث

This letter, which the Arabs pronounce somewhat like a *th*, has in Persian the same sound with a س or s, as ابو لیس Abū Lays, a proper name. It might, therefore, have been rejected from the Persian alphabet without any inconvenience ; but it is useful in showing the origin of words, as it is seldom, or never, used in any that are not Arabick. The same may be

* Excepting that ت is formed at the tip of the tongue, by pressing it against the roots of the fore teeth. Lumsden's Persian Grammar, vol. i. p. 23.

observed of the following letters, ق غ ع ط ظ ض ص ح which rarely occur in words originally Persian.

ج j and چ ch

The first of these letters answers to our soft *g* in *gem*, which a Persian would write جم, or to our *j* in *jar* جار; the second of them چ sounds exactly like our *ch* in the words *cherry*, *cheek*; as چرکس Chirkas, *Circassia*.

ح h

ح is a very strong aspirate, and may be expressed in our characters by ħ (with a dot under it, to distinguish it from د), as حال ħāl, a *condition*.

خ kh

خ is formed in the throat (and produces that kind of inarticulate vibration which is made in preparing to expectorate). The Germans have the sound, and express it by *ch*. The sound does not exist in English; and having no simple character for it, we use *kh* as its substitute: as خان khān, a *lord*. This is the word so variously and so erroneously written by the Europeans. The sovereign lord of Tartary is neither the *cham*, as our travellers call him, nor the *han*, as Voltaire will have it, but the خان khān with a guttural aspirate on the first letter.

د d

د answers exactly to our *d* in *dcer* دیر*.

ذ z

This letter, which the Arabs pronounce somewhat like *dh*, has in Persian the sound of *ṣ*, and is often confounded with it; thus they write گذشتن and گزشتن *guṣhashtan*, *to pass*. It is seldom used but in Arabick words; though it sometimes occurs in words purely Persian, as آذربایجان *Azərbayjān*, *the province of Media*, so called from آذر *azar*, an old word for *fire*, because the adorers of fire, if we believe the Asiatick historians, first built their temples in that province.

ر r

ر and the three liquids ن م ل are pronounced exactly like our *r*, *l*, *m*, *n*; as آرام *ārām*, *rest*, لاله *lālāh*, *a tulip*, مار *mār*, *a serpent*, نان *nān*, *bread*. But ن before a ب has the sound of *m*, as گنبد *gumbad*, *a tower*, عنبر *ʿambar*, *ambergris*.

ز z

has the sound of our *z*, as لاله‌زار *lālāh-zār*, *a bed of tulips*.

* Exception, as before, see the note in page 4. And, in words purely Persian, and following و یا or any other letter not quiescent, it takes the sound of د. Pers. Gram. p. 24.

ژ

This letter has the sound of our *s* in the word *pleasure, treasure*; and corresponds precisely with the soft *g* of the French in *gens*, or their *j* in *jour*. It may be expressed in our characters by *j* with two dots, as *جَالَه* *jālah*, *dew*.

ش س sh

س and ش are our *s* and *sh*, as *سَلِيم شَاد* *salīm shāh*, *king Selim*.

ظ ط ظ ض ص

These four letters are pronounced by the Arabs in a manner peculiar to themselves; but in Persian they are confounded with other letters. ص differs little from س as *صَدْر* *saddar*, *the name of a Persian book*; and ط has nearly the same sound with *عَطَر* *atr*, *essence*; a word often used in English, since our connexion with India, to denote the precious perfume called *otter of roses*. The word is Arabick, as the letters ع and ط sufficiently prove. ض and ظ differ very little from ز; as *نِزَامِي* *Nizāmī*, *the name of a poet*; *خِزَار* *Khizār*, *the name of a prophet in the eastern romances*.

غ ع and gh

These two letters are extremely harsh in the pronunciation of the Arabs. The sound of ع, says Meninski, *est vox vituli matrem vocantis*.

(It is considered as a consonant,* and occasions any vowel, with which it is connected, to be pronounced as if from the chest; but as no letters can convey an idea of its force, in imitation of Meninski, we have used the Arabick form in combination with the Roman and Italick characters), as in the word *عرب* *ʿarab*, *the Arabians*; *عين* *ʿayn*, *a fountain*. As to غ *gh* it is pronounced something like our hard *gh* in the word *ghost*, as *غلام* *ghulām*, *a boy, a servant*. (The true sound of غ is that which is produced in gargling).

ف f

ف has the sound of *f* in *fall*, as *فال* *fāl*, *an omen*

ک k and ق q

ق is another harsh Arabick letter, but in Persian it is often confounded with ک, which has the sound of our *k*, as *کرمان* and *قارمان* *karmān*, *the province of Carmania*; *قاب* *kaf*, *a fabulous mountain in the Oriental tales*.

گ g

When ک has a small stroke over its upper member, or three points above it, the Persians give it the sound of *g* in the word *gay*, as *گلستان*

* Mr. Lumsden considers it as a vowel. Pers. Gram. p. 7, 10, and 35 in the note.

guliṣṭān, *a bed of roses*; but these marks are very seldom written in the Persian manuscripts; so that the distinction between گ *g* and ک *k* can be learned only by use: thus they often write کلاب *rose water*, and pronounce it gulāb. (The letter *g*, without any mark, is its natural representative).

ن م ل

See the remark on ر. These letters are the liquids *l, m, n, r*.

ه ه

ه is a slight aspiration, as in بهار *bahār, the spring*, هرات *Harāt, a city in the province of Corasan*, which the Greeks call Aria. At the end of a Persian word it generally serves only to show that it terminates in a vowel, as كه *keh*, which has the same pronunciation as the Italian *che*, what. (It may in European characters be represented by *h* with two dots, to distinguish it from ح *h*. Observe that when this character has two dots over it thus ه, it is pronounced as ت *t*.)

OF VOWELS. حَرَكَات

The short vowels are expressed by small marks, two of which are placed above the letter, and one below it, as بَبَب.

These marks, viz. َ called فَتْحَة *fathah*, or زَبَر *ẓabar*; ِ called كَسْرَة *kasra*, or زَبَر *ẓabar*; ُ called ضَمَّة *ḍamma*, or پِش *pesh*, represent the short vowels

a, *i*, and *u* respectively : thus ب forms the syllable bā; ب, bī, (or bē); and ب bū. And in this syllabication the consonant must always begin the syllable. But if the letters و or ي are found to follow the marks ˘ faṭḥah, ˙ ḡamma, or ˋ ḡaṣra, respectively, the syllables will then be long; as بā bū, بū bū, and يī bī. In this case و and ي are said to be homogeneous with the vowels preceding them.

When however و or ي follow faṭḥah (˘) which is not homogeneous with either of them, the syllable so formed is a diphthong; thus بō: bau, يē: bai.

When ˊ begins a syllable, and is accompanied by either of the vowel marks, it takes the sound peculiar to that vowel; as ˊ ā, ˊ ū, ˊ ī. These vowels are often accompanied also by an additional mark called (ˊ) همزة ḡamza, which is said to be only another form of alif.

When the vowel marks are doubled thus, ˊˊ or ˋˋ, they take the sound of *un*, *an*, and *in* respectively. This is called تنوين tanvīn, or nunnation.

The sounds to be given to the English vowels in these examples are, *a*, as *u* in *bun pun*; *ā* as *a* in *all*; and *u*, as *oo* in *good*; *ū* as *oo* in *boot*; *i* as *i* in *bid*; *ī* as *ee* in *greet*.

When و and ي are preceded by (˙) ḡam, and (ˋ) ḡaṣra respectively, they sometimes take the sounds of *o* and *e*, as in the words رōz, *day*, and

شیر *sher*, a lion, where the o and e are pronounced as o and ay in the words *rose* and *day*. These sounds of و and ی are unknown to the Arabs, and are therefore called *وای مجهول*, wāw and yā unknown.

There are some cases, in which the letter و entirely loses its sound ; and this happens when it follows خ with the vowel *faṭḥah*, (and sometimes *kaṣra* and *ẓam*), and is succeeded by either ا or س ز ر د ا or پ quiescent, (i. e. having no vowel), it is then called *وای معدوله* wāwi maṭdūlah, or *وای اشمām* wāwi Ishmām : as خواب *khāb*, *sleep*, خوان *khān*, *a table*.

The letters of the alphabet have, moreover, numerical values, as frequently used in dates and books of science. The following arrangement forms a sort of *memoria technica*, which at the same time gives the letters in the order in which they are numbered.

کَلِمَن	حُطَي	هَوَز	اَبَجَد
8 8 8 8	1 1 0 8	5 0 0 1	5 8 10 10
فَطْطُح	تَحَد	قَرَشَت	سَعَفَص
1 0 0 8	0 0 8 8	8 8 8 8 0 1	8 8 8 8 8

The method of combining letters together according to their values, as here given, is called *حساب جمل*, of which the following is an example ;

مَجْمَعُ الْفَضْلِ بُو عَلِي سِينَا
 دَر شَجْعِ آمَدِ از عَدَمِ بُو حُود
 دَر مَصَا كَرْدِ كَسْبِ جَمْلَهٗ عِلْمُ
 دَر تَكْرُ كَرْدِ اَيْنِ جِهَانِ يَدِ رُونِ

“The assemblage of every excellence, Bū ʿalī šīna, in Shajāʿ, (373

Higera) sprung from non existence into life : in Shaṣā (391) he studied all the sciences ; and in Taḳāz (472) he bade the world farewell." *Lumsden's Grammar*, page 38.

As the vowel points are hardly ever written in either Persick or Arabick manuscripts, and as those points which serve to distinguish several of the letters are often omitted by the transcribers, recourse has been had to the following method, in order to preserve the correct pronunciation of words.

When a word occurs, the true pronunciation of which it is important to retain, the writer first gives the word, and then describes every letter and vowel mark in it. In the *Burḥāni Kāṭiḡ* (a Persian dictionary so called) for instance, in the section commencing with شد, we have بیان هشتم در شین نقطه دال بی نقطه, i. e. "The eighth description, on (words with) a pointed shīn (ش) with unpointed dāl (د)." بیان

The first example given is, شد, which is thus described; بسم اول و سکون ثانی. The first letter with ḡam, the second with sukūn : the word then, is to be pointed شد, and pronounced *shud*.

It now remains only to notice the methods usually employed by the lexicographers and scholiasts of Persia and Arabia, to designate the various letters. It will be seen that several of the letters differ in nothing but in having or not having points, or in the different position and number of the points. Those which differ from others merely in hav-

ing no points, are ح ر د ط ص which are therefore said to be نقطه داری or the like. Those which are similar, but have points, as خ &c. are said to be منقوطة , معجمه , or نقطه دار .

Other letters which are peculiar to the Persians only, as گ ز چ پ are called فارسی or تجیمی , i. e. *Persian*; and others common to both Persians and Arabs are termed عربی or تازی signifying *Arabick*.

Those which differ from others only in the number and situation of the points, as ب ت ث may be described either by the word of the أَبْجَد (or *memoria technica* above mentioned) in which they are found, or by a description of the number, or situation of the points; ب , for instance, may be termed either بای تازی , بای موحده , or بای عربی i. e. *The Arabian bā*, the *bā* with one point, or the *bā* of *Abjad*. The ت may be described by تای مثنات فوقانی . *The ت having two points above it*, or تای قرشت , *the ت of the class قرشت*, and so of the rest, excepting ف ق ج ز , which are usually designated simply by their names, or by that of the word in *Abjad*, in which they occur.

The letters of the alphabet have been divided by the Arabian grammarians into several classes. The four following only need be noticed in this place: viz. 1. The radical letters (أَصْلِيَّة). 2. The servile (زَوَائِد). 3. The solar letters (شَمْسِيَّة). And 4. The lunar letters (قَمَرِيَّة). The radical letters may be any letters of the alphabet; but of these, those contained in the words $\text{يَتَسَمَّنُوا بِفُلْكِ}$ may be servile; that is, they may be

employed in forming some part or other of the verb, or of the nouns derived from it. In finding a root, therefore, if a word exceed three letters (generally), and one or more of these letters occur in it, they may be struck out.

The solar letters are ت د ث ز ر ن ل ط ظ ض ص ش س. When any one of these follows the definite article ال, the ل of the article loses its own sound, and takes that of the solar letter which follows it, so that the solar letter is doubled in pronunciation: as أَشْشَمْسُ *Ashshamsu*. The remaining letters of the alphabet are said to be lunar.

The mark ُ (called سُكُونٌ *sukūn* or جَزْمَةٌ *jaẓmaḥ*) placed above a consonant shows that the syllable ends with it, as سَمَرْقَنْدِي *Sa-mar-kan-dī*, a native of Samarcand; the first of which syllables is short, the second and third long by position, and the last long by nature: but this belongs to the prosody. These short vowels are very seldom written in the Persian books: and the other orthographical marks are likewise usually suppressed, except medda ٓ, ḥamza ʾ and tashdid ّ.

Medda above an ʾ gives it a broad and long sound (like two alifs), as اَنْ *ān*, that; ḥamza (with the mark of short ʾ expressed or understood, and placed at the foot of the letter) supplies the place of ي in words that end in ى; it therefore sometimes represents the article, * as نَامَةٌ *nāmaḥi*, a book; or denotes the former of two substantives; as, نَانَةٌ مُشْكٌ *nā-*

* Rather the noun of unity; or, the indefinite article.

fahī mushk, *a bag of musk*; or, lastly, it occasionally marks the second person singular in the compound preterite of a verb, as دَادَهْدِ dādaḥi, which would regularly be دَانِدِ dānī, *thou hast given*. Tashdid (ـ) shows a consonant to be doubled, as طُرَّه turrah, *a lock of hair*.

Another orthographical mark, which should be noticed here, is (ـ) called وَصْلَة waṣlah; it is peculiar to the Arabick, and is used for the purpose of connecting the last syllable of any word with an *alif* beginning the following one: thus عَفَاكَ اللَّهُ tafāka'llāh, where the faṭḥah, with which the former word ends, is joined by waṣlah to the succeeding *alif*, so that both be read as one word.

The omission of the short vowels will at first perplex the student; since many words, that are compounded of the same letters, have different senses, according to the difference of the vowels omitted: but, until he has learned the exact pronunciation of every word from a native, he may give every short vowel a kind of obscure sound very common in English, as in the words *sun, bird, mother*, which a Mahometan would write without any vowel, *sn, brd, mthr*; thus the Persian word بَد bd may be pronounced like our *bud*.*

Wāw و and Yā ی are often used as consonants, like our *w* and *y*; thus

* As this edition of the Grammar will be pointed throughout, and as the short vowels are always given in the best Dictionaries, this rule becomes unnecessary.

وَان Wān, a town in Armenia; جَوَان jawān juvenis, giovane, young; يَمَن Yaman, that province of Arabia which we call *the happy*; خُدَايَار Khudāyār a proper name, signifying *the friend of God*.

I would not advise the learner to study the parts of speech until he can read the Persian characters with tolerable fluency; which he will soon be able to do, if he will spend a few hours in writing a page or two of Persian in English letters (following the system of orthography used in the following example), and restoring them after a short interval to their proper characters by the help of the alphabet. I shall close this section with a piece of Persian poetry written both in the Asiatick and European characters: it is an ode by the poet Hafiz; a translation of it shall be inserted in its proper place.

اگر آن ترکِ شیرازی بدست آردِ دِلِ مَآرَا
بِخَالِ هِنْدُویشِ بَخْشِمْ سَمَرَقَنْدَ وَ بَخَارَارَا

Agar ān turki Shirāzī badašt ārad dili mārā

Bakhālī hindūyash bakhsham Samarkand o Bokhārārā.

بِدِهٖ سَاکِیِ مَیِّ بَاقِیِ کِهٖ دَرِ جَنَّتِ نَحْوَاهِ یَاَفْتِ
کَنَارِ آبِ رُکْنَابَادِ وَ گُلْگَشَتِ مُصَلَّرَا

Bideh sāki may-i bāki keh dar jannaṭ nakh'āḥi yāft,

Kānār-i āb-i ruknābād o gulgasht-i muṣallārā.

فَعَانِ کِیْنِ لَوْلِیَانِ شُوعِ شِیرِیْنِگَارِ شَهِرِ اشُوبِ
چَنَانِ بُرْدَنْدِ صَبْرَ از دِلِ کِهٖ تَرَکَانَ خَوَانِ یَغْمَارَا

Faghān kīn lūliyān-i shōkh-i shīringār-i shahr-ūshūb

Chunān burdand qābr az dil keh turkān kh'ān-i yaghamārā.

زِ عِشْقِ نَاتَمَامِ مَا جَمَالِ یَارِ مُسْتَغْنِیَسْتُ
بَابِ وَرَنُگِ وَ خَالِ وَ خَطِّ جِهْ حَاجَتِ رُویِ زِیَارَا

Zi 'ishk-i nātamām-i mā jamāl-i yār-i mustaghništ

Ba āb o rang o khāl o khatt cheh hājat rōyi zēbārā.

حَدِیثِ از مُطَرِّبِ و مِی گُو و رَازِ دَهرِ کَمترِ جُو
کِه کَسِ نَکُشُوَد و نَکُشَایَد بِحِکْمَتِ اِینِ مَعْمَارَا

Hadīṣ az muṭrib o may gō wo rāz-i dahar kamtar jō

Keh kaṣ nak'shūd o nak'shāyad baḥikmat in mutammārā.

مَنْ از آن حُسَنِ رُوزِ افزُونِ کِه یُوسُفِ دَاشتِ دَانِستَم
کِه عِشْقِ از پَرْدِه عِصْمَتِ یَرُونِ آرَد زِلْجَارَا

Man az ān ḥuṣn-i rōz-afzūn keh Yūsuf dāshṭ dāniṣtam

Keh 'ishk az pardah-i 'iṣmat berūn ārad zulikhārā.

نَصِیحتِ گُوشِ کُنْ جَانَا کِه از جَانِ دُستَرِ دَارَنَد
جَوَانَانِ سَعَادَتْمَنَدِ بِنَدِ پِیرِ دَانَارَا

Naṣiḥat gōsh kun jānā keh jān dōstītar dārand

Jawānān-i sa'ādātmand-i pand-i pīr-i dānārā.

بَدَمِ کُفَیِّ و خُرسَنَدَمِ عَفَاکَ اللّٰهَ نِکُو کُفَیِّ
جَوَابِ تَلَمَّ مِیرِیْدَ لَبِ لَعَلِ شَکْرِخَوَارَا

Badam guftī o khurşandam ʿafāk allah neḳō guftī

Jawāb-i talkh-i mīzēbad lab-i laʿl-i shaḳarkh'ārū.

غزل گفتم و دُرُسفتم بیا و خوش بخوان حافظ
که بر نظم تو افشاند فلک عقد ثریاراً

Ghazal guftī o durr suftī biyā wo khush bakh'an ḥāfiẓ

Keḥ bar nāẓm-i tō afshānad falaḳ ʿiḳdi şuraiyārā.

In this specimen of Persian writing the learner will observe a few combinations of letters, which he must by no means forget; as *lām-ālif*, compounded of ل *l* and ا *a*, in the word *مُصَلَّى* muṣallā: but the most difficult combinations are formed with ح *ḥ* ح *ḥ* ح *ḥ* which have the singular property of causing all the preceding letters to rise above the line, as *بُخَارَا* bokhārā, *نَخْجِر* nakhchīr, *تَشْهِج* taṣḥīḥ. The letters that precede م *m*, are also sometimes raised.

The Arabick characters, like those of the Europeans, are written in a variety of different hands; but the most common of them are, the *نِسْخِي* Niṣ-khī, the *تَعْلِيقِي* Taʿlīqī, or *hanging*, and the *شِكَاةِي* Shikāṭah, or *broken*. Our books are printed in the Niṣkhī hand, and all Arabick manuscripts, as well as many Persian and Turkish histories, are written in it; but the Persians write their poetical works in the Taʿlīqī, which answers to the most elegant of our Italick hands. As to the Shikāṭah, it is very irregular and inelegant, and is chiefly used as the cursive hand for business and corres-

pondence; but this hand, however difficult and barbarous, must be learned by all men of business in India, as the letters from the Princes of the country are seldom written in any other manner. A specimen of these different forms of writing is engraved, and inserted at the end of this Grammar.

OF NOUNS, ^{الاسماء}
AND FIRST OF GENDERS. ^{الجنس}.

The reader will soon perceive with pleasure a great resemblance between the Persian and English languages, in the facility and simplicity of their form and construction; the former, as well as the latter, has no difference of termination to mark the gender, either in substantives or adjectives: all inanimate things are neuter, and animals of different sexes either have different names, as ^{پسر} pişar, *a son, a boy*, ^{کنیز} kaniz, *a girl*, or are distinguished by the words ^{نر} nar, *male*, and ^{ماده} mādah, *female*; as ^{شیر} shēri nar, *a lion*, ^{ماده} shēri mādah, *a lioness*.

Sometimes, indeed,* a word is made feminine, after the manner of the Arabians, by having *s* added to it, as ^{معتشوق} maṭshūq, *a friend*, amicus, ^{معتشوقه} maṭshūqah *a mistress*, amica, as in this verse:

گل در بر و می بر کف و معتشوقه بکاست

Flowers are in my bosom, wine in my hand; and my mistress yields to my desire.

* But this takes place in Arabick words only.

But in general, when the Persians adopt an Arabick noun of the feminine gender, they make it neuter, and change the final *s* into ت ^ت; thus نَعْمَةٌ ^{نَعْمَةٌ} ničmat, a *benefit*, is written نَعِمَتْ ^{نَعِمَتْ}: and almost all the Persian nouns ending in ت ^ت, which are very numerous, are borrowed from the Arabs.

OF CASES.

الْأَعْرَابُ

The Persian substantives, like ours, have but one variation of case, which is formed by adding the syllable رَ ^{رَ} to the nominative in both numbers; and answers often to the dative, but generally to the accusative case in other languages; as,

Nominative, پِشَرِ ^{پِشَرِ} pišar, a *child*.

Dative and Acc. پِشَرَرَا ^{پِشَرَرَا} pišarrā, to a *child*, or the *child*.

When the accusative is used indefinitely, the syllable رَ ^{رَ} is omitted, as گُلِ چیدن ^{گُلِ چیدن} gul chīdan, to *gather a flower*, that is, *any flower*; but when the noun is definite or limited, that syllable is added to it, as گُلَرَا چید ^{گُلَرَا چید} gulrā chīd, *he gathered the flower*, that is, *the particular flower*.*

There is no genitive case in Persian, but when two substantives of different meanings come together, a kasra or short *i* (ِ) is added in reading to the former of them, and the latter remains unaltered, as مُشْكُ خَتَنِ ^{مُشْكُ خَتَنِ} the *musk of Tartary*, which must be read mushkī Khoṭān. The same rule

* Mr. Lumsden has shown that this remark is unfounded. See his *Persian Grammar*, vol. II. p. 145, 205.

must be observed before a pronoun possessive ; as ^{پسرِ من} pişari man, *my child* ; and before an adjective ; as ^{شمشیرِ تابناک} shamshīri tābnak, *a bright scymitar*. If the first word ends in ^و or the letter ^ی is affixed to it ; as ^{پاشا} pāshā, *a basha*, ^{پاشایِ موصل} pāshā-i Mūṣil, *the Basha of Moussel*, ^{میوه‌ها} miwahā, *fruits* : ^{میوه‌هایِ شیرین} miwahā-i shirīn, *sweet fruits* : if nouns ending in ^ا come before other nouns or adjectives, the mark hamza (^ا with ^{kasra}) is added to them, as ^{حیوانِ چشمه} chashmaḥi haywān, *the fountain of life*. In this case the former word is termed ^{مضاف}, the latter ^{مضاف الیه}, and the construction itself ^{اتصاف}.

The other cases are expressed for the most part, as in our language, by particles placed before the nominative, as,

Vocative, ^{ای پسر} ay pişar, *O child*.

Ablative ^{از پسر} az pişar, *from a child*.

The poets, indeed, often form a vocative case by adding ^ا to the nominative, as ^{ساقیا} sākiyā, *O cup-bearer*, ^{شاه} shāhā, *O king* ; thus Saʿdī uses ^{بلبل} bulbulā as the vocative of ^{بلبل} bulbul, *a nightingale*.

^{بلبل} بلبل ^{مژده} مژده ^{بهار} بهار ^{بیا} بیا ^{خبر} خبر ^{بد} بد ^{بموم} بموم ^{باز} باز ^{بگذار} بگذار

Bring, O Nightingale, the tidings of spring ; leave all unpleasant news to the owl.

In some old compositions the particle ^{مر} mar is prefixed to the accusa-

tive case; as *مَرَّ أَوْراً دِيدَمَ* *mar ōrā didam*, *I saw him*; but this is either obsolete or inelegant, and is seldom used by the moderns.

The reader, who has been used to the inflexions of European languages, will, perhaps, be pleased to see an example of Persian nouns, as they answer to the cases in Latin :

	گُلْ <i>gul</i> , a rose, rosa.			
	Singular.	مُفْرَدٌ	Plural.	جَمْعٌ
Nom.	گُلْ <i>a rose</i> ,	rosa.	گُلْهَآ <i>roses</i> .	rosæ.
Gen.	گُلْ <i>of a rose</i> ,	rosæ.	گُلْهَآ <i>of roses</i> ,	rosarum.
Dat.	گُلْهَآ <i>to a rose</i> ,	rosæ.	گُلْهَآ <i>to roses</i> ,	rosis.
Acc.	گُلْهَآ <i>the rose</i> ,	rosam.	گُلْهَآ <i>the roses</i> ,	rosas.
Voc.	اَیْ گُلْ } <i>O rose</i> ,	ô rosa.	اَیْ گُلْهَآ } <i>O roses</i> ,	ô rosæ.
Poet.	گُلَا }			
Abl.	گُلْ <i>from a rose</i> ,	rosâ.	گُلْهَآ <i>from roses</i> ,	rosis.

• بُلْبُلْ *bulbul*, a nightingale.

	Singular.	
Nom. and Gen.	بُلْبُلْ	<i>a nightingale</i> .
Dat. and Acc.	بُلْبُلْهَآ	<i>to a nightingale</i> .
Voc.	اَیْ بُلْبُلْ	(Poet. بُلْبُلَا) <i>O nightingale</i> .
Abl.	بُلْبُلْ	<i>from a nightingale</i> .

Plural.

Nom. and Gen.	بَلْبَلَانِ <i>nightingales.</i>
Dat. and Acc.	بَلْبَلَانِ <i>to nightingales.</i>
Voc.	ای بَلْبَلَانِ <i>O nightingales.</i>
Abl.	از بَلْبَلَانِ <i>from nightingales.</i>

سَاقِی بَیَّارِ بَادِه کِه آمَد زَمَانِ گُل
 تَا بِشِکَنِیم توبه دِگَر در مِیَّانِ گُل
 حَافِظ وَصَالِ گُلِ طَلِیِّ هَمِیچَر بَلْبَلَانِ
 جَانِ کُن فِدَايِ خَاکِ رَه بَاغْبَانِ گُل

Boy, bring the wine, for the season of the rose approaches ; let us again break our vows of repentance in the midst of the roses. O Hafiz, thou desirest, like the nightingales, the presence of the rose : let thy very soul be a ransom for the earth where the keeper of the rose garden walks !

I shall in this manner quote a few Persian couplets, as examples of the principal rules in this Grammar ; such quotations will give some variety to a subject naturally barren and unpleasant ; will serve as a specimen of the Oriental style ; and will be more easily retained in the memory than rules delivered in mere prose.

OF THE ARTICLE. بَايَ وَاحِدَتٍ or تَنْكِيرٍ

Our article *a* is supplied in Persian by adding the letter *ي* to a noun, which restrains it to the singular number; as گُلِيّ *guli*, *a single rose*;

رَفْتَم بَبَاغٌ صُبْحَدَيِ تَا جِينَم گُلِي
آمَد بَغُوس نَاگَهَم آوازِ بُلْبُلِي

One morning I went into the garden to gather a rose, when on a sudden the voice of a nightingale struck my ear.

Without this termination گُل *gul* would signify *roses* or *flowers* collectively, as

مَي خَوَاه وُكُل فِشَانِ كُن

Call for wine, and scatter flowers around.

The Persians have no definite article; but its place may be supplied by the demonstrative pronouns آن *that*, این *this*; or by two nouns put in construction; as آوازِ بُلْبُلِي, *the voice of a nightingale*.

In this case the word آواز, otherwise indefinite, becomes definite. The addition of any pronoun has the same effect, as آوازِ مَن *my voice*.

* The سُكُون *sukūn* (ْ) will hereafter be omitted: every letter therefore having no vowel mark is to be considered as quiescent.

The definite article in the Arabick is **ال**, which is generally affixed to the last of two nouns in construction ; but never to both as **بَيْتُ الْمَلِكِ**, *the king's house*.

Proper names are definite in all languages, and therefore never take the article as **بِسرِ زَيْدِ** Zaid's son. Arab. **ابْنُ زَيْدِ**.

When a noun ends in **ز** the idea of unity is expressed by the mark **ham-za**, as **چشمه**, *chashmaḥi, a single fountain*.

OF NUMBERS. **الْأَعْدَادُ**

From the two examples in a preceding section it appears that the Persian plural is formed by adding **ان** or **ها** to the singular : but these terminations are not, as in many languages, wholly arbitrary : on the contrary, they are regulated with the utmost precision. The names of animals form their plural in **ان**, as

گُرگ gurg, a wolf. **گُرگان** gurgān, wolves.
پَلَنگ palang, a tiger. **پَلَنگان** palangān, tigers.

But words which signify things without life make their plurals by the addition of the syllable **ها**, as

بَال bāl, a wing. **بَالِهَا** bālḥā, wings.
سَاحِل sāḥil, a shore. **سَاحِلِهَا** sāḥilḥā, shores.

Both these plurals occur in the following elegant distich :

شَب تَارِیْکُ وِیْم مَوْجُ وِگِرْدِ اِیْیِ چِیْنِ هَآلِ
کُجَا دَانَدَ حَالِ مَا سُبْکَبَارِی سَاحِلْهَا

The night is dark ; the fear of the waves oppresses us, and the whirlpool is dreadful ! How should those, who bear light burdens on the shores, know the misery of our situation ?

There are, however, a few exceptions to these rules : the names of animals sometimes make their plurals in هَا, as well as in اَن, as شُرُّر shurūr, a camel, شُرُّرْهَا shurūrḥa and شُرُرَان shurūrān, camels ; and on the other side the names of things sometimes have plurals in اَن, as لَب لَب لَب lab, a lip, لَبَان labān, lips.

Names of persons ending in ی or ى form their plurals in اَن, as دَانَا dānā, a learned man, دَانَايَان dānayān, learned men ; and those that end in s are made plural by changing the last letter into گان, as بَچَه bachaḥ, an infant, بَچَگان bachagān, infants ; and sometimes by adding گان as a separate syllable ; thus, فَرِشْتَه farishṭaḥ, an angel, فَرِشْتَه گان farishṭaḥ gān, angels.

If the name of a thing ends in s, the final letter is absorbed in the plural before the syllable هَا, as خَانَه khānaḥ a house, خَانَهَا khānaḥā, houses.

In some modern Persian books, as the life of Nader Shah and others, the plural often ends in اَت or in جَات if the singular has a final s.

Sing.

Plur.

نَوَازِش nawāzish, a favour.

نَوَازِشَات nawāzishāt, favours.

کَلْعَه kal'at, a castle.

کَلْعَاجَات kal'ajāt, castles.

But these must be considered as barbarous, and are a proof that the late dreadful commotions which have ruined the empire of the Persians, have begun to destroy even the beautiful simplicity of their language.

It must not be omitted, that the Arabick substantives frequently have two sorts of plurals, one formed according to the analogy of the Persian nouns, and another after the irregular manner of the Arabians; as عَيْب *ʿayb*, a vice, عَيْبَاهُ *ʿaybhā* and عَوَائِبُ *ʿawāyib*, vices; قَلْعَةٌ *kalʿaḥ*, a castle, قَلْعَاهُ *kalʿahā* and قِلَاعٌ *qilāʿ*, castles; نَائِبٌ *nāyib*, a viceroy, plur. نَوَائِبُ *nūwwāb*, which our countrymen have mistaken for the singular number, and say very improperly *a nabob*.* This is one argument out of a great number to prove the impossibility of learning the Persian language accurately without a moderate knowledge of the Arabick; and if the learner will follow my advice, he will peruse with attention the Arabick Grammar of Erpenius† before he attempts to translate a Persian manuscript.

* It is no mistake. The plural is used in India as a respectful distinction.

† There are two fine editions of this Grammar, the first published by the very learned Golius, and the second by the late Albert Schultens; both these Orientalists have added a number of Arabick odes and elegies, which they have explained in excellent notes: but these editions are scarce; and Meninski has inserted in his Grammar the substance of Erpenius, with many new remarks. *Note to former editions of this Grammar.* Since this note was written, the elements of the Arabick Language have been ably developed in the very elaborate Persian and Arabick Grammars of Mr. Lumsden, and in the *Grammaire Arabe* of the very learned M. de Sacy.

ON ARABICK VERBS AND NOUNS.

In order to avoid the difficulty and trouble of referring to the Grammars here mentioned, it has been thought advisable to give a brief account of the Arabick verbs and nouns. In treating of the verb, the regular triliteral verb only will be given, with its various inflections, accompanied with a few observations on the anomalies found in others. The verb has been introduced to enable the learner the more clearly to see how the nouns are derived; and also to enable him to construe such Arabick sentences as are found in almost every piece of Persian composition.

ON THE VERB. الفعل

The Arabick verb has but two tenses, *the preterite*, and *the aorist*. The first of these is usually taken for the root of the verb, being the third person singular masculine.

Each tense has a singular, dual, and plural number; and the persons are both of the masculine and feminine genders. The *imperative* is formed from the aorist, and what has usually been termed the *infinitive*, is a mere verbal noun. We shall take the verb فَعَلَ *he did*, as the most convenient, as it is the one generally referred to by the native grammarians.

ACTIVE VOICE, مَعْرُوف.

Preterite, مَاضِي.

Plural.		Dual.		Singular.		
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.	
فَعَلْنَ	فَعَلُوا	فَعَلْتَا	فَعَلَا	فَعَلْتُ	فَعَلَ	3 Person.
فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُمَا	فَعَلْتُمَا	فَعَلْتِ	فَعَلْتَ	2 - - -
فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	فَعَلْتَ	1 - - -

Aorist, مَخَارِع.

Plural.		Dual.		Singular.		
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.	
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلْتَا	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ	3 Person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلْتَا	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلُ	2 - - -
نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	أَفْعَلُ	1 - - -

Imperative, أَمْر.

Plural.		Dual.		Singular.		
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.	
اَفْعَلْنَ	اَفْعَلُوا	اَفْعَلَا	اَفْعَلَا	اَفْعَلِي	اَفْعَلْ	2 Person.

Verbal Noun مصدر (or Infinitive). نَعْل.

Participle.

Plural.		Dual.		Singular.	
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.
فَاعِلَاتُ	فَاعِلُونَ	فَاعِلَتَانِ	فَاعِلَانِ	فَاعِلَةٌ	فَاعِلٌ

The first and last vowels in the leading persons of both tenses are always the same,* the second vowel is determined by prescription alone, and is always given in the best Dictionaries. It may therefore be either *ẓum*, *kaṣra*, or *faṭḥaḥ*: and when this is once determined, that vowel remains unchangeable throughout the conjugation, as the *faṭḥaḥ* in the above table.

نَ or نِ is sometimes added to the persons of the aorist, and is then said to give some emphasis to the meaning. For fuller information on this subject, see the larger grammars already referred to.

The participle designates the agent, and is used as the participles in Greek and Latin.

PASSIVE VOICE مَجْهُول of the Verb فَعَلَ.

Preterite مَاتِي.

Plural.		Dual.		Singular.		
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.	
فُعِلْنَ	فُعِلُوا	فُعِلَتَا	فُعِلَا	فُعِلَتْ	فُعِلَ	3 Person.
فُعِلْنِ	فُعِلِمَ	فُعِلْتُمَا	فُعِلْتُمَا	فُعِلْتِ	فُعِلْتُ	2 - - -
فُعِلْنِ	فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	فُعِلْتُ	1 - - -

* Except when certain particles go before, some of which alter the *ẓum* to *faṭḥaḥ*, others reject it entirely.

أَمْضَاعُ Aorist.

Plural.		Dual.		Singular.	
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.
يُفْعَلْنَ	يُفْعَلُونَ	تُفْعَلَانِ	يُفْعَلَانِ	تُفْعَلُ	يُفْعَلُ 3 Person.
تُفْعَلْنَ	تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلَانِ	تُفْعَلِينَ	تُفْعَلُ 2 - - -
نُفْعَلْنَ	نُفْعَلُونَ	نُفْعَلَانِ	نُفْعَلَانِ	أُفْعَلُ	أُفْعَلُ 1 - - -

Participle

Plural.		Dual.		Singular.	
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.
مُفْعَلَتَانِ	مُفْعَلُونَ	مُفْعَلَتَانِ	مُفْعَلَانِ	مُفْعَلَةٌ	مُفْعَلٌ Past tense

The vowels accompanying both tenses are here always the same, whatever they may be in the active voice. The only exception is, that the last vowel in the aorist is here affected by the particles as before. The participle is used as the past participles in Greek and Latin.

There are a few verbs having four letters in the root and thence called quadriliteral; but as they are of extremely rare occurrence, we shall pass them over, and proceed to make a few observations on the irregular and defective verbs.

It has already been remarked (p. 10), that when certain vowels precede the letters و and ي, these letters partake of the nature of vowels, and frequently undergo certain changes. If then و or ي be in the root of

a verb, they will be thus affected by any vowel which may precede them : and, as they are supposed to cease to have the nature of consonants, they are also supposed not to have the power of acting upon those vowels, which ought to follow them, as found in the foregoing tables.

Hence arises the anomaly, that they frequently change their forms, and lose their powers ; i. e. become quiescent in the preceding vowel mark. For example, the roots **قَوَلَ** and **رَمَى**, should, according to the above tables, be conjugated **قَوَلْتُ قَوْلَ**, &c. **رَمَيْتُ رَمَى**, &c. but, instead of that, **قَوَلْتُ** becomes **قَالْتُ قَالَ**, &c. **رَمَيْتُ** becomes **رَمَيْتُ رَمَى**, &c. The vowel is merged in both cases, because **و** and **ي** are unable to act upon one : and in the first, **و** itself is changed into that letter which is homogenous with the preceding vowel, and which is here **fathāḥ**. Similar anomalies arise in the aorist (or future) from the same causes : and, as the penultima vowel is, in both tenses, regulated by prescription alone, the changes taking place in the letters, subject to the rule alluded to, will be finally regulated by prescription likewise. In the aorist, for instance, of **قَوَلَ**, the vowel in the penultima is determined to be (') **ẓamma** ; according to the table, therefore, **يَفْعَلُ** must be pointed **يَقُولُ يَقَوْلُ**, but the **و** is insufficient to act upon the (') **ẓamma** ; the **ẓamma** is then drawn back to the preceding radical letter, and the verb becomes **يَقُولُ** ; and in the passive voice likewise, what should have been **يَقُولُ**, becomes **يُقَالُ**. In the same manner any

verb having و or ي for the first radical, or a radical ا alif, (with ḥamza '), for either of the three radicals is subject to the same laws ; but in the latter case, the (') ḥamza is usually written, to show, that there was an alif in the root. When, therefore, anomalies occur not to be accounted for by the above tables, recourse must be had to one or other of these expedients, in order to find the root, and to account for the form of the word. For a full consideration of these points, however, the learner must have recourse to the larger treatises on the Arabick Grammar, which is hardly necessary for the progress here supposed to be made.

Verbs having their two last radical letters alike always reject one, where the last radical letter (see the above table) has not the mark سُكُون over it, as, for مَدَدَ مَدَّ مَدَّتْ remaining unaltered), for يَمَدُّ يَمَدَّتْ, &c.; but, as the tashdeed (ـ) is generally written, it will immediately be seen, that the root is of this description.

The trilateral verb is called by grammarians ثَلَاثِي, the quadrilateral رُبَاعِي, Those which have ا or ي or و for either of their radicals are termed generally اَعْلَال *infirm*. Those having و or ي for their first radical مِثَال *similar*, because they undergo but little change in conjugation. Those which have و or ي for the middle radical are termed اَجْوَف *hollow*. Those which have و or ي for their final letters, نَائِم *defective*. Those of which ا with ḥamza is one or other of the radical letters, مَهْمُوز *ḥamzated*. Those which

have the two last radicals the same مَضَاعَف, *doubled*, and those which have any two of the letters ر or ي in the root are termed مُلْتَفِيف, *mixed*.

A Table of the leading words of the Derivative Conjugations of the Triliteral Verb, which are termed الْمُرِيد فِيهِ, *augmented*.

ACTIVE VOICE, مَعْرُوف.

Verbal Noun.	Participle.	Imperative.	Aorist.	Preterite.
تَفْعِيلٌ	مُفَعِّلٌ	فَعِّلْ	يَفْعِلُ	فَعَّلَ 2.
مُفَاعَلَةٌ	مُفَاعِلٌ	فَاعِلْ	يُفَاعِلُ	فَاعَلَ 3.
أَفْعَالٌ	مُفْعِلٌ	أَفْعِلْ	يَفْعَلُ	أَفْعَلَ 4.
تَفْعَلٌ	مُتَفَعِّلٌ	تَفْعَلْ	يَتَفَعَّلُ	تَفَعَّلَ 5.
تَفَاعُلٌ	مُتَفَاعِلٌ	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ 6.
أَنْفَعَالٌ	مَنْفَعِلٌ	أَنْفَعِلْ	يَنْفَعِلُ	أَنْفَعَلَ 7.
أَفْتَعَالٌ	مُفْتَعِلٌ	أَفْتَعِلْ	يَفْتَعِلُ	أَفْتَعَلَ 8.
أَفْعَالٌ	مُفْعِلٌ	أَفْعِلْ	يَفْعَلُ	أَفْعَلَ 9.
اسْتَفْعَالٌ	مُسْتَفْعِلٌ	اسْتَفْعِلْ	يَسْتَفْعِلُ	اسْتَفْعَلَ 10.
أَنْفَعِيَالٌ	مَنْفَعِلٌ	أَنْفَعِلْ	يَنْفَعِلُ	أَنْفَعَلَ 11.
أَفْعِيَالٌ	مُفْعُولٌ	أَفْعُولْ	يَفْعُولُ	أَفْعُولَ 12.
أَفْعُولٌ	مُفْعُولٌ	أَفْعُولْ	يَفْعُولُ	أَفْعُولَ 13.

PASSIVE VOICE. مَجْهُول

Participle.	Aorist.	Preterite.
مفعِلٌ	يُفَعِّلُ	فَعَّلَ 2.
مُفَاعَلٌ	يُفَاعَلُ	فُوْعِلَ 3.
مفعِلٌ	يُفَعِّلُ	أَفْعَلَ 4.
مُتَفَعِّلٌ	يُتَفَعِّلُ	تَفَعَّلَ 5.
مُتَفَاعَلٌ	يُتَفَاعَلُ	تَفُوْعِلَ 6.
مُتَفَعِّلٌ	يُتَفَعِّلُ	أَتَفَعَّلَ 7.
مُتَفَاعَلٌ	يُتَفَاعَلُ	أَتَفُوْعِلَ 8.
مُسْتَفَعِّلٌ	يُسْتَفَعِّلُ	أُسْتَفَعَّلَ 10.
مُسْتَفَاعَلٌ	يُسْتَفَاعَلُ	أُسْتَفُوْعِلَ 12.
مُفَعَّلٌ	يُفَعَّلُ	أَفْعِلَ 13.

When the first radical letter happens to be ن, the characteristic ن of the seventh conjugation coalesces with it by tashdid, as أَنْصَرَ, نَصَّرَ. Some verbs beginning with م, take the same form, as اِمْلَسَ for اِمْلَسَ. When the first letter of any root happens to be ص or ض, the characteristic ت of the eighth conjugation becomes ط : as اِضْطَرَبَ, صَرَبَ. When it is ط, that letter is doubled, as اِطْبَعَ, طَبَعَ. When it is ز, it becomes د, as اِزْدَادَ, زَادَ. When it is د, that letter is doubled, as اِدْرَكَتْ, دَرَكَتْ. When it is و or ث ت, it is doubled, as اِثْبَتَ, وَثَقَ.

the characteristic ت is doubled by *tasdid*, as اَثَبْتَ, ثَبَّتَ ; اِنْكَيْ, تَكَيْ ; وَتَيْ, اَتَيْ. In the fifth and sixth conjugation the præformative ت frequently coalesces with the characteristic ت, as تَكَسَّرُ, for تَكَسَّرُ, تَبَاعَدُ, for تَبَاعَدُ, تَتَّبَعُ, for تَتَّبَعُ.

No verb is found in all these conjugations : but the verbs which are found in any of them are to be determined by prescription, which is always given in the best Dictionaries. The same may be said of the sense attached to the verbs when so found, although some general rules may be given of the force of each of the conjugations. The first, for example, gives the sense in which the root is found to prevail. The second makes that transitive, if not so in the first, or gives some emphasis, if it is. The third implies association, as in the Latin verbs prefixing *con*. The fourth is causative. The fifth means affectation of the action implied by the root. The sixth implies reciprocity of action. The seventh is mostly passive. The eighth implies acquisition, or is passive. The ninth and eleventh imply excess, and are only used in verbs signifying colour, deformity, and the like. The tenth implies petition or request. The twelfth and thirteenth are very seldom used ; but when they are they generally denote excess. The conjugations occurring the most frequently are, the first, second, fourth, eighth and tenth. In conformity with the above tables are conjugated all the irregular and defective verbs already alluded

to, respect being had to the changeable properties of the letters ي and و, In these derivative conjugations, it should be remembered, prescription never interferes with the vowels ; the only deviation that can arise, is from the mutable character of the letters ي and و alone.

In filling up these tables, the learner has only to supply such personal additions as are to be found in the first conjugation ; and when he can do this with some degree of facility, he may take such verbs as ضَرَبَ ضَرَبَ يَضْرِبُ, *he struck*. عَلَّمَ عَلَّمَ يَعْلَمُ, *he marked*. عَلِمَ عَلِمَ يَعْلَمُ, *he knew*. كَرَّمَ كَرَّمَ يَكْرُمُ, *he was liberal*, and fill them up throughout all the conjugations, for the mere purpose of practice ; and when he can do this accurately without recurring to the tables, he may rest assured that he has made progress sufficient for the present.

ON ARABICK NOUNS, الْأَسْمَاءُ

It will be seen by a recurrence to the tables, that the active and passive participles, as well as the verbal nouns or infinitives in all the derivative conjugations, are regularly derived from the verb. There are indeed a few verbs, which are themselves derived from nouns, but these may be passed over for the present.

The Arabick verbal nouns, or مَصَادِرُ نَلَّيْ مُبْجَرَدِ, of most frequent occurrence in the Persian Language are those of the first conjugation. The forms of these nouns are extremely numerous ; Erpenius has given

thirty-three, M. De Sacy thirty-seven, and Mr. Lumsden sixty; the following are those of most frequent occurrence.

فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ

Those *maṣḍars*, which have م for their first letter, are termed مَصَادِرُ

مَصَادِرُ.

The following forms, which occur more rarely, are said to imply excess

فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ

Those *maṣḍars*, which imply unity of action, or some specific mode of it, are called *المَصَادِرُ لِلْمَرَّةِ*, and *المَصَادِرُ لِلنَّوْعِ* respectively; and are formed on the measures *فَعْلَةٌ* and *فَعْلَةٌ*, as *ضَرْبَةٌ*, one blow, *جَلْسَةٌ*, a peculiar mode of sitting.

In addition to the participles found in the table above given, which are the forms found to prevail in transitive verbs, the following are the forms of others, which have usually been termed epithets or attributes; and which are for the most part, derived from intransitive verbs.

فَعْلٌ	فَعْلٌ	فَعِيلٌ	فَعْلًا
فَعْلٌ	أَفْعَلٌ	فَعُولٌ	فَعْلًا
فَعْلٌ	فَعِيلٌ	فَعَالِي	فَعِيلٌ
فَعْلٌ	فَعَالٌ	فَعَالِي	فَعُولٌ
فَعْلٌ	فَعَالٌ	فَعَالِي	مَفْعَالٌ
فَعْلٌ	فَعَالٌ	فَعَالٌ	مَفْعِيلٌ
فَعْلٌ	فَعَالٌ	فَعَالٌ	فَعِيَالٌ
فَعْلٌ	فَعَالٌ	فَعَالٌ	فَاعُولٌ
فَعْلٌ			

THE NOUN OF SUPERIORITY. *اسم التفضيل*.

THIS noun in Arabick supplies the place of the comparative and superlative in other languages; it is usually formed on the measure *أَفْعَلٌ* for

the masculine, and *نُعَلِي* for the feminine gender, from attributes of the form of *نُعِيلٌ* : *عَظِيمٌ*, for example, becomes *أَعْظَمُ* in the masculine, and *عَظْمِي* in the feminine gender. Nouns implying colour or deformity do not admit of this formation; because *أَفْعُلُ* is their original form.

NOUNS OF INSTRUMENT, TIME, AND PLACE.

أَسْمَاءُ الْأَلَّةِ وَظُرُوفُ الزَّمَانِ وَالْمَكَانِ

THESE are all derived from verbs, in the following manner. The first; namely the noun of instrument, *إِسْمُ الْأَلَّةِ* is formed on the measure *مَفْعَلٌ*, or *مَفْعَالٌ* as *مِفْتَاحٌ* , *مِفْتَاحٌ* a key, from the verb *فَتَحَ* he opened. There are also a few formed on the measure *مَفْعَلَةٌ*, and some others, as *مَكْسَكَةٌ* a besom. This noun is always derived from the trilateral verb.

The noun of time and place called *ظَرْفُ الزَّمَانِ وَالْمَكَانِ* is formed from the leading person of the aorist, by substituting *ي* for *م* as *يَجْلِسُ* he sits, *مَجْلِسٌ* a place or time of sitting, i. e. an assembly. *يَشْغُلُ* he is occupied, *مَشْغَلٌ* the time or place of occupation, when the *ẓam* (ر) of the penultima becomes *faṭḥah*, which is mostly the case: in other verbs having *kaṣra* or *faṭḥah* in the penultima, that vowel is preserved.

The measures therefore will be *مَفْعَلٌ* or *مَفْعَالٌ*, and sometimes, but rarely, *مَفْعَلَةٌ*. In the derivative conjugations, this noun takes the form of the participle passive. The following are exceptions:

مَشْرِقٌ *the east.*

مَغْرِبٌ *the west.*

مِرْقٌ *the elbow.*

مَنْبِتٌ *the time or place of vegeta-*

tion.

مَجْزِرٌ *the time or place of sacri-*

ficing a camel.

مَسْقَطٌ *the time or place of falling.*

مَفْرَقٌ *the place of separation.*

مَسْكٌ *the time or place of resi-*
dence.

مَطْلَعٌ *the place of the rising of a*
star.

مَنْسِكٌ *the place of performing di-*

vine worship.

مَجْرٌ *the nostrils.*

مَسْجِدٌ *a mosque.*

Nouns which are said to be correlative of those of time and place, called مَحَقَاتٌ, are formed on the measure مَفْعَلَةٌ; as مَأْسَدَةٌ *a place abounding with lions.* مَنَصْرَةٌ *a place wherein many victories have been obtained.* This noun is also called اِسْمُ الْكَثْرَةِ, the noun of abundance.

THE NOUN OF EXCESS. اِسْمُ الْمِبَالِغَةِ.

THESE nouns are formed on the measures نَعَالَةٌ and نَعَالٌ as عَلَامٌ *a very learned man.* رَهَابٌ *very liberal.* The addition of ة seems to give these nouns the force of unity: as, عَلَامَةٌ *the most learned (of his time).* Nouns of the form of نَعَالٌ, also imply trade or occupation: as خَبَازٌ *a baker;* نَجَّارٌ *a carpenter.*

THE DIMINUTIVE NOUN. ^{اِسْمٌ مُصَغَّرٌ} or ^{اِسْمٌ مُصَغَّرٌ} التَّصْغِيرِ.

WHEN a word, of which the diminutive form is required, consists of three letters, the measure is ^{فَعِيلٌ}; as ^{رَجُلٌ} *a man*, ^{رَجِيلٌ} *a little man*; but if the word consists of four letters, the measure is then ^{فَعِيلٌ}; as ^{عَقْرَبٌ} *a scorpion*, ^{عَقْرِبَةٌ} *a little scorpion*. In feminine nouns, however, the terminations ^ة, ^ا, or ^ي are not reckoned; such words are therefore referable to the measure ^{فَعِيلٌ} only.

When a feminine noun has a masculine termination, as in ^{أَرْضٌ} *the earth*; and ^{شَمْسٌ} *the sun*; the measure of the diminutive is ^{فَعِيلَةٌ}; as ^{أَرِيشَةٌ} *شَمِيشَةٌ *أَرِيشَةٌ*.*

Nouns of the form of ^{فَاعِلٌ} make the diminutive on the measure ^{فَوَيْعِلٌ} as ^{فَوَيْرِسٌ} from ^{فَارِسٌ} *a horseman*.

Words of the measure ^{مِفْعَالٌ} form their diminutives on that of ^{مَفْعِيلٌ}; as ^{مِفْتَاحٌ} *a key*, ^{مَفْتِيحٌ} *a little key*.

Nouns having ^{وَاوٌ} or ^{يَاوٌ} quiescent between their second and third radicals, take the measure ^{فَعِيلٌ} for the diminutive: as ^{غَلَامٌ} *a slave*; ^{غَلِيمٌ} *a little slave*.

Nouns derived from the irregular or defective verbs, form their diminutives on the above measures, after restoring such letters as may have

been dropt or changed in the root, respect being had at the same time, to the rules of permutation already alluded to.

THE PRIMITIVE NOUN, الْجَامِدُ.

THESE, according to the Arabian grammarians, are of two sorts: 1st, nouns which are not derived from any other; and 2nd, those from which no derivatives have been formed. Of the first sort رَجُلٌ, *a man*, فَرَسٌ *a horse*; and of the second خَرَمَلٌ *a foolish woman*, will furnish examples. These nouns may consist of three, four, &c. to seven letters, and present a great variety of measures, many of which will be the same with those already noticed. It will be unnecessary therefore to trouble the learner with tables of them.

OF ADJECTIVES. صِفَاتٌ.

It is doubtful with Mr. Lumsden,* whether the Arabick language has any adjectives or not, or whether those nouns usually called صِفَاتٌ and نَعَاتٌ generally supposed to designate adjectives, should not more properly be referred to a system of epithets. M. De Sacy† thinks, that although the Arabian grammarians have not assigned to adjectives any place differing

* Arabick Grammar, p. 266, 338.

† Gram. Arabe, Vol. I. p. 228. Art. 615.

from that of substantive nouns, yet their use as substantives can always be accounted for, by having recourse to the ellipse.* It will not be necessary to give any tables for the measure of these words, as their forms are the same with those already given. We proceed now to show how the feminine form is generally deduced from the masculine.

The feminine noun is mostly formed from the masculine, by the addition of ^ة (the tunvin *s* of the masculine being suppressed): as عَظِيمٌ *magnus*; عَظِيمَةٌ *magna*. Verbal nouns of the form of أَفْعَلٌ, form their feminines of the form of أَفْعَلَةٌ, as أَصْفَرٌ *yellow*: fem. أَصْفَرَةٌ. Comparatives and superlatives of the same form, have the feminine of the form أَفْعَلِيٌّ; as أَكْبَرٌ *greater or greatest*; fem. أَكْبَرِيٌّ.

Nouns of the form of فَعْلَانٌ, make the feminine فَعْلَانِيٌّ; as غَضَبَانٌ *angry*: غَضَبَانِيٌّ, fem. Those on the measure فَعْلَانٌ, have فَعْلَانَةٌ: as عَرِيَانٌ, عَرِيَانَةٌ *naked*.

The forms فَعُولٌ and فَعِيلٌ, when derived from intransitive verbs, are common to both genders: but when derived from transitive ones, generally form the feminine by the addition of ^ة, as رَسُولٌ *an apostle*; fem. رَسُولَةٌ.

* Mr. Lumsden's remark, however, seems to be one of very great importance, as many constructions occur, both in Arabick and Hebrew, to be accounted for on no other principle.

Nouns of the forms, *فَعَالَة*, *فَعَالَة*, *فَعُولَة*, *فَعْلَة*, *مِفْعَلَة*, *مِفْعَال*, and *مِفْعِيل*, are generally common, except *مُسْكِين*, fem. *مُسْكِينَة*. Those of the forms *فَعَال*, *فَعَال*, *فَعِيل*, and *مِفْعَل*, form their feminines in the usual way.

The Arabians have no neuter gender; but for this the feminine is generally substituted.

ON THE RELATIVE NOUN. *اسم المنسوب*

THIS, in the grammars of Europe, has been usually termed the *patronymic* or *gentile* noun; and relates to the country, family, or sect, &c. of the person to which it is applied. Its formation is extremely simple and easy in the Arabick, which is this: after dropping the tanvin (s) if there be any, add *ي* to the primitive: as *أَرْض*, *earth*: *أَرْثِي*, *earthly*. *مِصْر*, *Egypt*: *مِصْرِي*, *an Egyptian*.

If, however, the primitive ends in *أ* or *يَه*, these terminations will be dropt, and the *ي*, annexed to the preceding letter: as *مَكَّة*, *Mecca*: *مَكِّي*, *a native of that place*; *أَفْرِيقَة*, *Africa*: *أَفْرِيقِي*, *an African*.

In forming the relative noun from duals and plurals, the terminations *أَنْ* and *وْن*, are also to be rejected: as *اِثْنَان*, *two*: *اِثْنَانِي*, *twenty*; *عِشْرُونَ*, *twenty*: *عِشْرُونِي*. Proper names ending in *أَت*, often reject it: as *عَرَفَات*, *a mountain so called*, *عَرَفَاتِي*.

In nouns of the form of ^سفَيْل and ^سفَيْلَة, both the ي and (ـ) *kasra* are dropt: as ^سصَلِيب, *a cross*; ^سسَفِينَة, *a ship*. Relative noun: ^سسَفِينِي, ^سصَلِيبِي. though in many cases both may be preserved: as ^سمَسِيحِي, ^سصَلِيبِي.

Proper names of the form ^سفَيْل and ^سفَيْلَة, generally drop the ي forming the relative noun: as ^سقُرَيْشِي, *a tribe so called*; ^سقُرَيْشِي, *one of that tribe*.

In nouns of the forms of ^سفَعْل, ^سفَعْلَة, ^سفَعِيل, and ^سفَعِيلَة, derived from defective verbs, as ^سعَدُو, *an enemy*; ^سنَبِي, *a prophet*, &c. lose one or other of the double letters, or ي, with which they end, and the second radical letter takes *fathah*; the letter preceding ^سي final will then be و; as ^سنَبِي, ^سعَدُوِي.

If a primitive word end in *hamza* (ء) with *madda* (ـ), in the place of a radical, or ي, such *hamza* is either retained or changed to و, at pleasure; as ^سسَمَاء, *heaven*; ^سسَمَاءِي or ^سسَمَآوِي, *heavenly*. If, however, this termination designate the feminine gender: as ^سعَذْرَاء, *a virgin*; the relative noun will take و for *hamza*: as ^سعَذْرَآوِي, *belonging to a virgin*.

A few nouns form the relative by the addition of ^سأَنِي; as ^سجِسْم, *the body*, ^سجِسْمَانِي; ^سنُور, *light*, ^سنُورَانِي; ^سرُوح, *the spirit*, ^سرُوحَانِي.

In such compounds as ^سعَبْدُ اللَّهِ, ^سعَبْدُ شَمْسٍ, &c. sometimes the first, and sometimes the second word is dropt, and the ^سي of the relative noun added

to the other: as عَبْدِي or شَمِي; at others, two letters of each are taken, to which the ي is annexed; as عَيْمِي; but in these cases, prescription alone can determine what is to be done.

THE ARTIFICIAL INFINITIVES. مَصَادِرِ جَعْلِي.

From the relative noun may be formed another, which Mr. Lumsden* calls the artificial infinitive, or مَصْدَرِ جَعْلِي, the forms of which will, of course, vary, as those of the primitives from which they are derived. This noun is formed merely by adding ك to the relative noun; as خَادِم, a servant; relative noun خَادِمِي, the artificial infinitive خَادِمِيَّة, service; كَيْف, how; كَيْفِيَّة, mode or quality; مَا, what; مَايَّة, quality.

OF NUMBER. اَلْعَدَد.

THE Arabians have three numbers, the singular وَاحِد or مَفْرَد; the dual, ثَنِيَّة or مثنى; and the plural, جَمْع.

The dual is formed from the singular by dropping the tanvīn (ة), and adding the syllables اَيْن, and, in the oblique case (hereafter to be explained) اَيْن; as رَجُل, a man; رَجُلَان, and رَجُلَيْن, two men; مَدِينَة, a city; مَدِينَتَان and مَدِينَتَيْن, two cities.

* Pers. Gram. vol. I. p. 258.

When a short ʾalif or ي ye, occurring at the end of a word of three letters only, occupies the place of و or ي, it will, in forming the dual number, be restored, as عَصَا, a staff. عَصَوَانِ, فَتَى, a boy, فَتَيَانِ; but if the word exceed three letters, as مَرَضِي, the dual will be formed as مَرَضِيَّانِ, and not مَرَضَوَانِ.

In feminines of the form of فَعْلَاءُ, the dual becomes فَعْلَوَانِ, as صَفَرَاءُ, صفراوانِ, yellow.

If ḥamza (ء) occur at the end of a word for either of the radical letters و or ي, it may be retained or changed to ر in forming the dual, as رِدَائِي, رِدَاوَانِ or رِدَايَانِ; but if the ḥamza be radical, it must be retained: as قَرَّاءِ, قَرَّاءَانِ, a reader.

The plural number is of two kinds, the regular or sane plural, جَمْعٌ صَحِيحٌ, or سَالِمٌ; and the irregular or broken, جَمْعٌ مُكْسَرٌ, or جَمْعٌ التَّكْسِيرِ. The sane plural is formed by dropping the tanvīn, and adding وَن to the singular in the masculine, and أَت in the feminine gender: as, masculine, سَارِقٌ, a thief, plural سَارِقُونَ. Feminine, سَارِقَةٌ, plural سَارِقَاتٌ.

If however a noun end in ي quiescent after either faḥḥaḥ or ḡaṣṣa, or if the ي be dropt, as being derived from a defective root, it will be dropt also in forming the plural number, as مُوسَى, Moses, plural مُوسَوْنَ. قَاضِي, a judge, قَاضُونَ.

Diminutive nouns form their plural regularly, as رَجِيلٌ, *a little man*, رَجِيلُونَ.

Feminine nouns of the forms of فَعْلَةٌ and فَعْلَةٌ, form their plurals on the measure فَعْلَاتٌ, as دَعْدَاتٌ, دَعْدٌ, the proper name of a woman, قَصْعَةٌ, *a saucer*, قَصْعَاتٌ. Others of the form فَعْلٌ or فَعْلَةٌ, take فَعْلَاتٌ, فَعْلَاتٌ, or فَعْلَاتٌ. And others of the forms فَعْلٌ and فَعْلَةٌ, become either فَعْلَاتٌ, فَعْلَاتٌ, or فَعْلَاتٌ.

All the maḥḍars or verbal nouns of the derivative conjugations form their plurals in أَتٌ, as تَعْرِيفٌ, تَعْرِيفَاتٌ, *technical language*, أَصْطِلَاحَاتٌ. Feminines ending in either short or long alif, usually form their plurals by the addition of أَتٌ, as حُبْلِيٌّ, حُبْلِيَّاتٌ, نَفْسَاوَةٌ, *a woman in child-bed*, نَفْسَاوَاتٌ.

The broken plurals are found to prevail in a great number of nouns both masculine and feminine, and are regulated by prescription alone. The Arabian grammarians divide them into two classes; viz. the plural of paucity, جَمْعُ الْقَلَّةِ; and the plural of multitude, جَمْعُ الْكَثَرَةِ. The first is said to signify any number not exceeding ten; the last, any number above ten. This rule however appears not to be much regarded.

It would be almost endless to give tables and examples of all the forms of the broken plurals; and as these plurals are always given in the Dictionaries, it will be unnecessary. The following forms occur most frequently.

PLURALS OF PAUCITY, جَمْعُ الْقَلَّةِ.

Form.
Singular. Plural.Examples.
Sing.

Plur.

فَعْلٌ	أَفْعَالٌ	لَوْحٌ, a table.	أَلْوَحٌ
فَعْلٌ		حُكْمٌ, an order.	أَحْكَامٌ
فَعْلٌ		مِلْكٌ, property.	أَمْلَکٌ
فَعْلٌ		حِجْرٌ, a stone.	أَحْجَارٌ
فَعْلٌ		عَقَبٌ, the heel.	أَعْقَابٌ
فَعْلٌ		عِجْزٌ, the buttocks	أَعْجَازٌ
فَعْلٌ		عُنُقٌ, the neck.	أَعْنَاقٌ

فَعَالٌ	أَفْعَالَةٌ	مَكَانٌ, a place.	أَمَكْنَةٌ
فَعَالٌ		حِمَارٌ, an ass.	أَحْمَرَةٌ
فَعَالٌ		غُرَابٌ, a raven.	أَغْرِبَةٌ
فَعِيلٌ		بَعِيرٌ, a camel.	أَبْعَرَةٌ
فَعُولٌ		عَمُودٌ, a pillar.	أَعْمَدَةٌ

فَعْلٌ	أَفْعَالٌ	فَلْسٌ, a small coin.	أَفْلَسٌ
فَعَالٌ		عُنَاقٌ, a female kid.	أَعْنَقٌ
فَعَالٌ		شِمَالٌ, the left hand.	أَشْمَلٌ
فَعَالٌ		كِرَاعٌ, a cow's hoof.	أَكْرَعٌ
فَعِيلٌ		طَرِيقٌ, a road.	أَطْرَقٌ

Many other forms of the singular make their plurals on one or other of these measures, but this is done by the authority of prescription alone.

THE PLURAL OF MULTITUDE, جَمْعُ الْكَثَرَةِ.

Form.		Examples.	
Sing.	Plur.	Sing.	Plur.
أَفْعَلٌ	فَعْلٌ	أَحْمَرٌ, <i>red.</i>	أَحْمَرٌ
فَعْلَةٌ		أَحْمَرَةٌ, <i>red, fem.</i>	أَحْمَرٌ
فَعْلٌ		جَمَلٌ, <i>a camel.</i>	جَمَلٌ
فَعْلَةٌ		بَدَنَةٌ, <i>do. for sacrifice.</i>	بَدَنٌ
فَاعِلٌ		بَازِلٌ, <i>do. having cut his fore teeth.</i>	بَازِلٌ
<hr/>			
فَعَالٌ	فَعَالٌ	صَنَاعٌ, <i>an artificer.</i>	صَنَاعٌ
فَعَالٌ		حِمَارٌ, <i>an ass.</i>	حِمَارٌ
فَعِيلٌ		رَغِيفٌ, <i>a cake of bread.</i>	رَغِيفٌ
فَعُولٌ		عَمُودٌ, <i>a pillar.</i>	عَمُودٌ
فَاعِلٌ		عَادِلٌ, <i>just.</i>	عَادِلٌ
<hr/>			
فَعْلَةٌ	فَعْلٌ	نَكْتَةٌ, <i>a subtilty.</i>	نَكْتٌ
فَعْلِيٌّ		أُولَى, <i>the first, (fem.)</i>	أُولٌ
<hr/>			
فَعْلَةٌ	فَعْلٌ	نِعْمَةٌ, <i>bounty.</i>	نِعْمٌ
فَعْلَةٌ		خِيْمَةٌ, <i>a tent.</i>	خِيْمٌ

Form.		Examples.	Plur.
Sing.	Plur.		
فاعِل	فَعْلَةٌ	حَافِظٌ, a guardian.	حَفَظَةٌ
	فَعْلَةٌ	غَازِيٌ, a warrior.	غَزَاةٌ
	فَعِلٌ	رَاكِعٌ, bowing.	رُكْعٌ
	فَعَالٌ	عَاشِقٌ, a lover.	عُشَاقٌ
	فَعْلَانٌ	رَاهِبٌ, a monk.	رُهَبَانٌ

فَعَالٌ	فَعِلٌ	حَبَلٌ, a rope.	حَبَالٌ
	فَعِلٌ	جَبَلٌ, a hill.	جِبَالٌ
	فَعِلٌ	رِمَحٌ, a spear.	رِمَاحٌ
	فَعْلَةٌ	بَقْعَةٌ, a place.	بُقَاعٌ
	فَعِيلٌ	كَرِيمٌ, noble.	كِرَامٌ
	فَعِيلَةٌ	كَرِيمَةٌ, do. fem.	كِرَامٌ
	فَعْلَةٌ	خَصْلَةٌ, disposition.	خَصَالٌ
	فَعْلَةٌ	رَقَبَةٌ, the neck.	رِقَابٌ

فَعُولٌ	فَعِلٌ	عَقْلٌ, understanding.	عُقُولٌ
	فَعِلٌ	عِلْمٌ, science.	عُلُومٌ
	فَعِلٌ	أَثَرٌ, a vestige.	أَثُورٌ
	فَعِلٌ	بُرْجٌ, a turret.	بُرُوجٌ

Form.		Examples.	
Sing.	Plur.	Sing.	Plur.
فَعِيلٌ	فُعُلَانٌ	رَغِيفٌ, <i>a cake.</i>	رَغَفَانٌ
أَفْعَلٌ		أَحْمَرٌ, <i>red.</i>	حُمُرَانٌ
فَعْلٌ		بَلَدٌ, <i>a city.</i>	بُلْدَانٌ
<hr/>			
فَعِيلٌ	فُعُلَاءٌ	حَكِيمٌ, <i>a philosopher.</i>	حُكَمَاءٌ
فَاعِلٌ		فَاضِلٌ, <i>excellent.</i>	فُضَلَاءٌ
<hr/>			
فَعِيلٌ	فَعَلِيٌّ	جَرِيحٌ, <i>wounded.</i>	جَرَحِيٌّ
	أَفْعِلَاءٌ	صَفِيٌّ, <i>pure.</i>	أَصْفِيَاءٌ

OF THE LAST OF PLURALS, مُنْتَهَى الْجُمُوعِ.

It is peculiar to the Arabick to form plurals from nouns already in the plural number, as فِرْقَةٌ *a tribe or sect.* First plural فِرَقٌ, second ditto, أَفْرَاقٌ, and third ditto, أَفَارِيقُ. The last of these, from which it is not allowable to form another, is called مُنْتَهَى الْجُمُوعِ, *the last of plurals.* The following, which will be sufficient for our purpose, are Mr. Lumsden's general rules for their formation, (Pers. Gram. vol. i. p. 344). The measure of the singular being فَعْلَلٌ, that of the plural will be فُعَالَلٌ; as دَفْتَرٌ, *a book*; plural دَفَاتِرٌ, and so also of مَفْعَلٌ, and مَعَالِلٌ; as مَسْجِدٌ, and مَسَاجِدٌ; or تَفْعَلَةٌ and تَفَاعِلٌ; as تَهْلِكُهُ, and تَهَالِكُ; or فَعِيلُهُ, and فُعَالِلٌ;

فَعْلَانِ and فَضَالٌ ; or مَفْعَالٌ and مَفَاعِيلٌ ; as مَقْدَارٌ and مَقَادِيرٌ ; or مَعْلَانٌ and مَعَادِيرٌ ; as سُلْطَانٌ and سُلَاطِينٌ , &c.

THE DECLENSION OF NOUNS, الْأَعْرَابُ.

Nothing can be more easy than the declension of Arabick nouns, there being only three cases, which are thus formed :

SINGULAR NUMBER.

Masculine.

Nominative, رَفْعٌ	Genitive, حَفْظٌ	Accusative, نَصْبٌ
رَجُلٌ, <i>a man.</i>	رَجُلٍ	رَجُلًا

Feminine.

قَصْعَةٌ, <i>a saucer.</i>	قَصْعَةٍ	قَصْعَةً
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Any noun having the (ة) tanvīn loses it when the noun becomes definite, either by construction *الْإِضَافَةُ*, or by the article *الْمَعْرِفَةُ*, being prefixed, as

الرَّجُلُ, Nominative,	الرَّجُلِ, Genitive,	الرَّجُلَ, Accusative.
عَبْدُ الْمَلِكِ, <i>the King's servant,</i>	عَبْدِ الْمَلِكِ	عَبْدَ الْمَلِكِ

Nouns not having the tanvīn *غَيْرُ مُتَصَرِّفَةٍ* (ة) have only two cases : nominative *عُذْمَانُ* ; genitive and accusative, *عُذْمَانَ*. These nouns are, 1st, Irregular plurals having four syllables, of which the two first have fathāḥs, as عَجَائِبُ. 2nd, Such as end in يَ or a short alif, as بُشْرَى, and 3rd, others

ending in alif mamdūdah and ḥamza, as عَدْرَاءُ; but if ḥamza belong to the root, the tanwīn is preserved. 4th, Nouns having a broken plural of the forms of فَعَالِلٌ، مَنَاعِيلٌ، فَعَادُلٌ، أَفْعَلَاءٌ، فُعْلَاءٌ، نَفْعَالٍ، نَعَالِيٍّ، نَعْلَانِ، فَعْلَيْيٍّ، فَعْلَيْلٍ، فَتَاقِلٌ، قَتَائِلٌ، وَنَقَائِلٌ، وَمَنْعَالٌ، وَقَوَائِلٌ، and فُعَالِيلٌ. 5th, Comparatives and superlatives of the form of أُنْفَعِلٌ, provided they do not form the feminine by the addition of ة. 6th, Nouns of the form of نُفْعَلَانٌ, of which the feminine is فُعْلَيٌّ. 7th, Proper names of women ending in ة, as well as masculine nouns of the same termination. 8th, Foreign names having more than three letters, or having no more, but the second letter moveable. 9th, Also such as have been formed from quadriliteral appellatives, as عُقْرَبٌ, a scorpion ; قَرُبٌ, a man so called. 10th, Proper names of the forms of فُعِّلٌ، فَعِّلٌ، or of any person of the aorist, as يُزِيدٌ، أَحْمَدٌ. 11th, All proper names compounded of two words, as حَضْرَمَوْتٌ Hadramaut ; and 12th, Adjectives derived from the numerals and other appellatives, &c.

DECLENSION OF THE DUAL NUMBER.

Nominative.	Gen. and Acc.
رَجُلَانِ <i>two men.</i>	رَجُلَيْنِ.

When the noun becomes definite by construction, the *و* is rejected : as

فَاعِلِي الشَّرِّ doers of wickedness.

There is no irregularity in the Dual, whatever be the form of any noun.

DECLENSION OF THE REGULAR MASCULINE PLURAL.

Nominative.

نَاصِرُونَ *assistants.*

Gen. and Accus.

نَاصِرِينَ

And in construction,

نَاصِرُوا زَيْدَ *the assistants of Zaid,* نَاصِرِي زَيْدَ

And with the pronouns,

نَاصِرُكَ *thy assistants.*

نَاصِرِيكَ

نَاصِرِي *my assistants.*

نَاصِرِي

THE REGULAR FEMININE PLURAL.

نَاصِرَاتُ *female assistants.*

نَاصِرَاتٍ

When the noun becomes definite, the tanvīn is superseded by the single vowels, viz. (s) by (r) and (r) by (o).

The broken plurals, both masculine and feminine, are declined as the singular masculine above given, respect being had to the terminating vowel.

All nouns in the Arabick language are said to be indefinite, نَكْرَةً or مَكْنُوعَةً, unless restricted either by the addition of the article اَلْ, by construction, or by the addition of one or other of the pronouns. In either of

the two last cases, both the tanvīn of the singular (if there be any) and the terminating ن of both the dual, and the regular plural masculine, disappear.

OF PERSIAN ADJECTIVES. صفات.

THE Persian adjectives admit of no variation, but in the degrees of comparison. The positive is made comparative by adding to it تر, and superlative by adding ترین; as, خوب khūb, *fair*, خوبتر khūbtar, *fairer*, خوبترین khūbtarīn, *fairest*. Arabick adjectives, when applied to the Persian language, frequently form the comparative and superlative degrees in the same manner; as, صعب, *difficult*, تر صعب, *more difficult*, ترین صعب, *most difficult*. These are termed اسماء التفضيل.

Our *than* after a comparative is expressed by the preposition از *až*; as

بیاضِ رویِ تو روشنتر از رخِ روز
سوادِ زلفِ تو تاریکتر از ظلمتِ داج

The brightness of thy face is more splendid than the cheek of day: the blackness of thy locks is darker than the hue of night.

ماه نیکوست ولی رویِ تو زیباتر از وست
سرو دلجوست ولی قدِ تو دلجوتر از وست

The moon is bright, but thy face is brighter than it; the cypress is graceful, but thy shape is more graceful than the cypress.

An adjective is sometimes used substantively, and forms its plural like a noun, *حَكِيمَان* ḥaḳīmān, *the wise*; if it be a compound adjective the syllables *ان* and *را*, denoting the plural number and the oblique case, are placed at the end of it, as *پَرِ رُو* parirō, *angel face*; oblique *پَرِ رُو رَا* parirōrā; plural *پَرِ رُو يَان* parirōyān; oblique *پَرِ رُو يَان رَا* parirōyānrā; as

فَرُو مَانَد پَرِ رُو يَان زَان عَارِض
تَجَل گَشَنَد سَمَن بُوِيَان زَان كَاكُل

The damsels with faces like angels are dejected at the sight of that cheek, the nymphs with the fragrance of jessamine are filled with envy when they view those curls.

OF PRONOUNS. *ضمائر المنفصلة*.

The PERSONAL PRONOUNS are these which follow;

ضمير متكلم.

من mān, *I*.

Sing. *من* mān, *I*.

Oblique, *مَرَا* marā, *me*.

Plur. *مَا* mā, *we*.

مَا رَا mārā, *us*.

(or *مَا يَان* māyān).

(or *مَا يَان رَا* māyānrā).

صَمِيرِ مُخَاطَبِ
تُو tō, thou.

Sing. ^{to you} تُو tō, thou.

Obl. ^{to thee} تَرَا torā, thee.

Plur. شَمَا shumā, you or ye,*

شُمَارَا shumārā, you.

(or شُمَايَان shumāyān).

(or شُمَايَانَرَا shumāyānrā).

صَمِيرِ ثَابِتِ
أُو ō, he.

Sing. أُو ō, he, she, or it.

Obl. أَوْرَا ōrā, him, her, or it.

Plur. اِيشَان īshān, they.

اِيشَانَرَا īshānrā, them. ^{to them} = تَرَا

The poets often use اِيشَان for شَان, as

هَمِيرَقَتَمْ وَ كُوفَتَمْ مَغَزْ شَان
تِهِي كَرْدَم اَز پِكَرْ نَغَزْ شَان

I went, and bruised their helmets; I disfigured their beautiful faces.

After a preposition اُو is often changed into وَي or وِي or اُوِي, as

چُون شَاه جَهَانْدَارِ يَنْمُودْ رُويِ
زَمِينَرَا بِيُوسِيدْ وَ شُدْ پِيشِ اُوِي

When the king of the world showed his face, the general kissed the ground,
and advanced before him. *Firdausi.*

* شما shumā is used, as you in English, in the singular number, for تُو.

Sometimes after the preposition *بَ in*, the letter *د* is inserted to prevent the hiatus, as *بَدُو* badō for *بَاو* ba-ō, *to him*; the same may be observed of *بَدَان* badān for *بَاَن* ba-ān, *to that*, *بَدِين* badīn for *بَاِين* to *this*.*

The **POSSESSIVES** are the same with the personals, and are distinguished by being added to their substantives; as

	<i>دِل مَن</i> dili man,	<i>my heart.</i>
	<i>دِل تُو</i> dili tō.	<i>thy heart.</i>
	<i>دِل اُو</i> dili ō, or <i>دِل وِي</i> dili way,	<i>his or her heart.</i>
Plur.	<i>دِلْهَائِي مَا</i> dilhāi mā,	<i>our hearts.</i>
	<i>دِلْهَائِي شَمَا</i> dilhāi shumā	<i>your hearts.</i>
Poet.	<i>تَان</i>	
	<i>دِلْهَائِي اَيْشَان</i> dilhāi ēshān,	<i>their hearts.</i>
Poet.	<i>شَان</i>	

They are often expressed in the singular number by these final letters (with the short *ä* pronounced before them),* *م* am, *ت* at, and *ش* ash, and

* In the same manner, and from the same motives, the old Romans added a *d* to many words followed by a vowel; thus Horace, if we adopt the reading of Muretus, uses *tibid* for *tibi*.

Omne crede diem *tibid* illuxisse supremum.

† And are then called *المتصلة* ضمائر المتصلة.

after an ا or s by اَم ām, اِت at, and اَش āsh: but after nouns ending in ا alif or و wāw, the letter ي yā is inserted before the finals م ش ت as

دِلَم dilam,	<i>my heart.</i>
دِلَت dilat	<i>thy heart.</i>
دِلَش dilash,	<i>his or her heart.</i>
اَم جَامَه jāmāhi am.	<i>my robe.</i>
اِت جَامَه jāmāhi at.	<i>thy robe.</i>
اَش جَامَه jāmāhi ash.	<i>his or her robe.</i>
مَوَم moyam,	<i>my hair.</i>
مَوَت moyat,	<i>thy hair.</i>
مَوَش moyash,	<i>his or her hair.</i>

In poetry, and sometimes in prose, the oblique cases of the personal pronouns are also expressed by م ش ت as

خُوشَا شِیرَازُ وَ وَضَعِ بَی مِثَالِش
خُداوندَا نِگَه دَارِ آرزِ زَوَالِش

Joy be to Shirāz and its charming borders! O heaven, preserve it from decay!

These oblique cases are joined to any word in the sentence which the poet finds convenient; thus in the couplet just quoted the pronoun ش *it*, is added to زوال; so in the following distich, ت the dative of تو *thou*, is placed after the conjunction گر *if*.

بَیْ مُجَادَّةَ رَنگین کُن گَرَت پیرِ مغان گوید
 کِه سَالِکَ بِيخْتَرِ نَبُودَ زَرَاهُ وِ رِسْمِ مَنزِلِهَا

Tinge the sacred carpet with wine, if the master of the feast order
thee; for he that travels is not ignorant of the ways and manners of
 banquet-houses.

RECIPROCAL PRONOUNS. صَمَائِرُ الْمُشْتَرَكَةِ

Our reciprocal pronouns *own* and *self* are expressed in Persian by the
 following words, which are applicable to all persons and sexes; as

Nom.	خُودش or خُود	Oblique,	خُودِ رَا
	خُویش or خُویشْتَن		خُویشْتَن رَا
	خُوی		

Thus we may use

خُود مَن <i>myself</i> .	خُود مَا <i>ourselves</i> .
خُود تُو <i>thyself</i> .	خُود شُمَا <i>yourselves</i> .
خُود اُو <i>his or herself</i> .	خُود اِيشَان <i>themselves</i> .*

* I here use *his self* and *their selves* instead of the corrupted words *himself*
 and *themselves*; in which usage I am justified by the authority of Sidney, and
 of other writers in the reign of Elizabeth; *self* seems to have been originally
 a noun, and was perhaps a synonymous word for *soul*, according to Locke's
 definition of it: "*Self* is that conscious thinking thing, which is sensible or

خود is also joined like the Latin *ipse* to every person of a verb, as

Sing.	Plur.
خود آمدَم <i>ipse veni.</i>	خود آمدِیم <i>ipsi venimus.</i>
خود آمدِی <i>ipse venisti.</i>	خود آمدِید <i>ipsi venistis.</i>
خود آمدَ <i>ipse venit.</i>	خود آمدَنَد <i>ipsi venerunt.</i>

The word خود seems to be redundant in the following beautiful lines of Sa'adi,

دَانِی چِه گُفت مَرَا آن بُلْبُلِ سَحَرِی
تُو خُود چِه آدِی کَرِ عِشْقِ بِي خَبَرِی

Dost thou know what the early nightingale said to me? "What sort of
"man art thou, that canst be ignorant of love?"

When خود is used as a pronoun possessive, it answers to the Greek σφέτης, and signifies *my, thy, our, your, his or her, and their*, according to the person and number of the principal verb in the sentence; as in this couplet of Hafiz,

"conscious of pleasure and pain, capable of happiness and misery." If this observation be just, the Arabs have exactly the same idiom, for their نفس *soul*, answers precisely to our *self*, as صَبِي رَمَى نَفْسَهُ فِي نَهْرِ "a boy threw *his self* into
"a river."

مَحْرَم رَازِ دِلِ شِيدَايِ خُودِ
کَسِ نِمِی بَیْنَمِ زَخَاصِ و عَامَرَا

I see no man, either among the nobles or the populace, to whom I can trust the secret of *my* afflicted heart.

The DEMONSTRATIVE PRONOUNS, اَسْمَاءُ الْاِشَارَةِ, are the following :

اِیْنِ In, *this*.

Sing.	اِیْنِ <i>this</i>	Oblique cases	اِیْنَرَا
Plur.	اِیْنَانِ <i>these</i> .		اِیْنَانَرَا
	or اِیْنِهَآ		or اِیْنِهَارَا

اَآنِ ān, *that*.

Sing.	اَآنِ <i>that</i>	Oblique cases,	اَآنَرَا
Plur.	اَآنَانِ <i>those</i> .		اَآنَانَرَا
	or اَآنِهَآ		or اَآنِهَارَا

When اِیْنِ In is prefixed to a noun, so as to form one word, it is frequently changed into اِمِ im, as اِمَشَبِ imshab, *to night*.

تَعَالٰی اَللهُ چِه دَوْلَتِ دَارَمِ اِمَشَبِ
کِه اَمَدِ نَاگِهَانِ دِلْدَارَمِ اِمَشَبِ

Heaven! how great is my happiness *this* night! for *this* night is my beloved come unexpectedly !

and امروز imrōz, *to-day* ;

رُوزِ عَیْشُ و طَرَبُ و عَیدِ صِیَامَسْتِ اِمْرُوزِ
کَامِ دِلِ حَاصِلُ و اَیَّامِ بَکَامَسْتِ اِمْرُوزِ

This day is a day of mirth, and joy, and the feast of spring ; this day my heart obtains its desires, and fortune is favourable.

The words آن and از آن prefixed to pronouns *personal*, change them into *possessives*, and are read with a short vowel, آنِ tō, or از آنِ tō, as
az āni tō, i. e. *thine*, as

مَاہِ کَنْعَانِ مَنِ مَسْنَدِ مِصرِ آنِ تُو شُدْ

O my moon of Canaan (O Joseph), the throne of Egypt is *thine* !

The relatives اَسْمَائِ مَوْصُولِ, and interrogatives اَسْمَائِ اسْتِفْهَامِ, are supplied by the invariable pronouns کِه keh and چِه cheh, of which the former usually relates to persons, and the latter to things : in the oblique cases of these pronouns the final *s* is absorbed before the syllable را, as

Nom. کِه *who*.

Oblique, کِرَا *whom*.

چِه *which*.

چِرَا *which*.

کِی ki and چِی chī are interrogatives, and are very often joined to the verb اَسْت, as اَسْتِ کِیست *who is it ?* اَسْتِ چِیست *what is it ?*

یَا رَبِّ اَنْ شَاهُوشِ مَاہُزْ زُهرَہٗ جِیْنِ
دُرِّ یَکْتَاہِ کِه و گُوہَرِ یَکْدَانِہٗ کِیست

O heaven ! whose precious pearl, and whose inestimable jewel is that royal maid, with a cheek like the moon, and a forehead like Venus ?

کدام kudām (properly *which* ?) is also an interrogative pronoun, as

مَسْخُورَه و سرگشته و رندیم و نظرباز
و آنکس که چنین نیست در این شهر کدامست

We are fond of wine, wanton, dissolute, and with rolling eyes ; but *who* is there in this city that has not the same vices ?

Our *soever* is expressed in Persian by هر har or هرآن harān prefixed to the relatives, as

هرآنکه and هرکه *whosoever*.

هرآنچه and هرچه *whatsoever*.

ON THE ARABICK PRONOUNS.

The Arabick pronouns are of two kinds ; viz. separate and affixed. The separate pronouns are considered as being in the nominative case : the affixed pronouns, as in the genitive or accusative.

THE SEPARATE PRONOUNS, ضَمَامُ الْمُنْفَصِلَةِ.

	Singular.		Dual.		Plural.	
	Mas.	Fem.	Mas.	Fem.	Mas.	Fem.
1 Person.	أَنَا	أَنَا	أَنْتَ	أَنْتِ	أَنْتُمْ	أَنْتُنَّ
2 - - -	أَنْتَ	أَنْتِ	أَنْتُمَا	أَنْتُمَا	أَنْتُمْ	أَنْتُنَّ
3 - - -	هُوَ	هِيَ	هُمَا	هُمَا	هُمْ	هُنَّ

THE AFFIXED PRONOUNS, ضَمَائِرُ الْمُتَّصِلَةِ,

are found attached to both verbs and nouns : in the former instance they represent the accusative; and in the latter, the genitive or possessive case :

	Singular.		Dual.		Plural.	
	Mas.	Fem.	Mas.	Fem.	Mas.	Fem.
1 Person.	نِي يَ	نِي يَ*	نَا	نَا	نَا	نَا
2 - - -	كَ	كَ	كُمَا	كُمَا	كُم	كُنْ
3 - - -	هُ	هَا	هُمَا	هُمَا	هُم	هُنَّ

In affixing these pronouns to nouns, the tanvīn is rejected, as is also the final ن of the dual and regular plurals. In verbs also, the final ل in the third person masculine plural of the preterite, and the ن of the dual, and frequently in the plural of the aorist, are rejected : Examples in the noun, كِتَابٌ, *a book*, كِتَابِي, *my book*; نَاصِرُونَ, nominative, نَاصِرِينَ, genitive and accusative, *assistants*; نَاصِرُكَ, نَاصِرَيْكَ, *thy assistants*. نَاصِرَانِ, nominative, genitive and accusative, نَاصِرَيْنِ, *two assistants*; نَاصِرَاكَ, نَاصِرَيْكَ, *thy two assistants*. In the verb, تَصَرَّوْا, *they assisted*; تَصَرَّوْنِي, *they assisted me*; يَنْصُرَانِ, *they two (masc.) assist*; يَنْصُرَاكَ, *they two assist thee*, &c.

If a noun end in ḥamza (أ) it will become و or ي, as the construction

* This is the form attached to verbs, as ضَرَبَنِي, *he struck me*.

shall require *ẓamma* or *ḵaṣra* : as نِسَاءٌ, *women*, nom. نِسَاؤُهُ, or gen. and accus. نِسَائِهِ, *his women*.

In the second person plural masculine, و precedes the affixed pronoun, as نَصَرْتُمْ, *ye assisted* (masc.) نَصَرْتُمُوهُ, *ye assisted him*.

ي quiescent after *faṭḥah* becomes ا, as رَمَى, *he threw* ; رَمَادُ, *he threw him* ; except in the particles, where it takes *ṣukūn* : as عَلَيَّ, *upon* ; عَلَيْهِ, *upon him*.

ي following either of the letters و or ي, takes the vowel *faṭḥah* ; and in the two latter cases it coalesces by *tašdid* with the foregoing letters, (و in this case becoming ي) as خَطَايَا, *sins* ; غُلَامَانِ, *my sins* ; غُلَامَانِ, *two slaves* ; غُلَامَايَ, *my two slaves*, gen. and accus. غُلَامَيْنِ, *two Moslems* ; مُسْلِمِي, *my Moslems*.

For greater emphasis the syllables أَيَا are frequently prefixed to these pronouns, which are then detached from the governing verbs, and universally represent the objective case : as أَيَاكَ نَعْبُدُ وَأَيَّاكَ نَسْتَعِينُ, *THEE we serve, and of THEE we implore assistance*. These pronouns are called ضَمَانُ الْمَنْصُوبَةِ وَالْمَنْفَصَلَةِ.

The REFLECTIVE PRONOUNS are formed by the addition of either of the words نَفْسَ, ذَاتَ, or عَيْنَ ; as رَمَى نَفْسَهُ, *he threw himself* ; قَامَ السُّلْطَانُ فِي ذَاتِهِ, *the Sultan arose in his own person, i. e. himself*.

The pronoun, which is the nominative to any verb, is always supposed

to be included in it, as given in the tables of the conjugation, as كَتَبَ, *HE wrote*, &c. and whenever a word is added, which, according to European construction, seems to be the nominative, it should be considered as being in apposition with the pronoun, and added in order to make the sentence the more definite : as قَالَ اللهُ, *he said, (viz.) God*. The pronoun in this case is said to be ^{مستتر} or ^{مستكن}, *concealed*.

DEMONSTRATIVE PRONOUNS, اَسْمَاءُ الْاِشَارَةِ.

These are as follows :

	Singular.	Dual. Nom. Gen. and Accus.	Plural.
Masc.	ذَا, <i>this</i> .	ذَانِ	أُولَئِكَ, أُولَآ, or أُولَئِي.
Fem.	ذَا, <i>this</i> .	تَانِ	أُولَئِي, أُولَآ, or أُولَآءِ.

The letter *ه* or syllable *ها* is most frequently prefixed, as

Masc.	هَذَا, or هَذَا	هَذَانِ or هَذَيْنِ	هَؤُلَاءِ, هَؤُلَآ, or هَؤُلَآءِ
Fem.	هَذِهِ, هَاتِهِ, or هَاتِي	هَتَانِ هَتَيْنِ	هَؤُلَآءِ, هَؤُلَآ, or هَؤُلَآءِ

The letter *ك*, and sometimes *لك*, are affixed, as

Masc.	ذَلِكَ, or ذَلِكَ, <i>this</i> .	ذَٰلِكَ, ذَٰلِكَ	أُولَٰئِكَ, أُولَٰئِكَ, or أُولَٰئِكَ, &c.
Fem.	تِلْكَ, or تِلْكَ, <i>this</i> .	تَٰلِكَ, تَٰلِكَ	أُولَٰئِكَ, أُولَٰئِكَ, or أُولَٰئِكَ, &c.

This affix *ك* may be varied through both genders and numbers : as ذَٰلِكَمَ, ذَٰلِكَمَ, &c.

by the help of the particles *می* *mī* and *همی* *hamī*, or of the auxiliary verbs *هستن* *hastan*, or *بودن* *būdan*, *to be*, and *خواستن* *khāstān*, *to want, will or be willing*. The passive voice is formed by adding the tenses of the verb substantive *شدن* *shudan*, to the participle preterite of the active; *خوانده شد* *kh'āndaḥ shud*, *it was read*. The inflexions of these auxiliaries must be here exhibited, and must be learned by heart, as they will be very useful in forming the compound tenses of the active verbs.

بودن *būdan*, *to be*.

The present tense of this verb is irregular, but very easy, and must be carefully remembered, as it is the model for the variations of persons in all tenses.

INDICATIVE MOOD, Present Tense.

Sing.	Plur.
<i>من</i> <i>am</i> <i>ā</i> m, <i>I am</i> .	<i>ایم</i> <i>ēm</i> , <i>we were</i> .
<i>ای</i> <i>i</i> <i>thou art</i> .	<i>اید</i> <i>ēd</i> , <i>ye are</i> .
<i>است</i> <i>ast</i> , <i>he is</i> .	<i>آند</i> <i>and</i> , <i>they are</i> . <i>آند</i>

This tense joined to nouns, pronouns, or adjectives, often coalesces with them, and loses the initial short *alif*: as with pronouns,

<i>منم</i> <i>manam</i> , <i>ego sum</i> .	<i>مانیم</i> <i>ma ēm</i> , <i>nos sumus</i> .
<i>تویی</i> <i>tō yī</i> , <i>tu es</i> .	<i>شماید</i> <i>shamā-ēd</i> , <i>vos estis</i> .
<i>اوست</i> <i>ō ast</i> , <i>ille est</i> .	<i>ایشانند</i> <i>ēshān and</i> , <i>illi sunt</i> .

With adjectives,

Sing.

Plur.

شَادَم shād am, *I am glad.* شَادِيم shādēm, *we are glad.*

شَادِي shād ī, *thou art glad.* شَادِيد shād ēd, *you are glad.*

شَادَسْت shād ast, *he is glad.* شَادَنْد shād and, *they are glad.*

The negatives are formed by prefixing نَه nah or ن na, as نَه آم I am not, &c. but نَه آست is commonly written نیست nēst, *there is not*, as

راهِیست رَاهِ عشقِ که هیچش کُناره نیست
آنجا جز آنکه جانِ بسپارند چاره نیست

The path of love is a path to which there is no end, in which there is no remedy for lovers, but to give up their souls. Hafiz.

Second Present حال from the defective هَسْتَن hastan, *to be.*

Sing.

Plur.

هَسْتَم I am.

هَسْتِیم we are

هَسْتِی thou art.

هَسْتِید you are.

هَسْت he is.

هَسْتَنْد they are.

Preterite. مَاضِی مَطْلَق.

بُودَم I was.

بُودِیم we were.

بُودِی thou wast.

بُودِید you were.

بُود he was.

بُودَنْد they were.

بود

Preterite Imperfect. مَاضِي إِسْتِمْرَارِي.

می بود &c. می بودی می بودم

Compound Preterite. مَاضِي قَرِیب.

Sing.

Plur.

بودم *I have been.*

بودیم *we have been.*

بودی or بودی *thou hast been.*

بودید *you have been.*

بود است *he has been.*

بودند *they have been.*

Preterpluperfect. مَاضِي بَعِيد.

شدم *I had been.*

بودیم *we had been.*

شدی *thou hadst been.*

بودید *you had been.*

شد *he had been.*

بودند *they had been.*

Future. مُسْتَقْبَل.

خواهم بود *I will be.*

خواهیم بود *we will be.*

خواهی بود *thou wilt be.*

خواهید بود *you will be.*

خواهد بود *he will be.*

خواهند بود *they will be.*

Imperative. اَمْر حَاضِر.

باشیم *let us be.*

باش or بو *be thou.*

باشید *be ye.*

باشد or باد *let him be.*

باشند *let them be.*

Subjunctive, or Aorist. مَضَارِعُ.

Sing.	Plur.
بَاشَم or بُوَم <i>I be.</i>	بَاشِم or بُوِم <i>we be.</i>
بَاشِي or بُوِي <i>thou beest.</i>	بَاشِيد or بُوِيد <i>you be.</i>
بَاشَد or بُوَد <i>he be.</i>	بَاشَنَد or بُوَنَد <i>they be.</i>

Potential. مَآئِي اِسْتِمْرَارِي.

بُوَدَمِي <i>I would be.</i>	بُوَدِيمِي <i>we would be.</i>
بُوَدِي <i>thou wouldst be.</i>	بُوَدِيدِي <i>you would be.</i>
بُوَدِي <i>he would be.</i>	بُوَدِنَدِي <i>they would be.</i>

Future Subjunctive. مَآئِي هَشْكُوْتُ.

بُوَدَاشَم <i>I shall have been.</i>	بُوَدَاشِم <i>we shall have been.</i>
بُوَدَاشِي <i>thou shalt have been.</i>	بُوَدَاشِيد <i>you shall have been.</i>
بُوَدَاشَد <i>he shall have been.</i>	بُوَدَاشَنَد <i>they shall have been.</i>

Infinitive. مَصْدَرُ.

Present, بُوَدَن by contraction بُوَد *to be.*Preterite, بُوَدَاشَدَن *to have been.*

فَاعِل	Participles.	مَفْعُول
بَاشَا <i>being.</i>		بُوَدَ <i>been.</i>

شدن shudun, to be.

used in forming the Passive voice.

Indicative Present.

Sing.		Plur.	
من هستم I am.	۾ن هستم	ما هستیم we are.	ما هستیم
تو هستی thou art.	تو هستی	شما هستید you are.	شما هستید
او است he is.	او است	آنها هستند they are.	آنها هستند

Preterite.

بودم I was.	بودیم we were.
بودی thou wast.	بودید you were.
بود he was.	بودند they were.

Preterite Imperfect.

بودم می بودی می شد &c.

Compound Preterite.

بوده ام I have been.	بوده ایم we have been.
بوده ای or شده ای thou hast been.	بوده اید you have been.
بوده است he has been.	بوده اند they have been.

Subjunctive, or Aorist. مُضَارِع.

Sing.

بُورَم or بَاشَم *I be.*
 بُورِي or بَاشِي *thou beest.*
 بُود or نَاشَد *he be.*

Plur.

بُورِم or بَاشِم *we be.*
 بُويد or بَاشِيد *you be.*
 بُوند or بَاشَنَد *they be.*

Potential. مَاضِي اِسْتِمْرَارِي.

بُودَمِي

بُودَمِي *I would be.*بُودِيْمِي *we would be.*

بُودِي

بُودِي *thou wouldst be.*بُودِيْدِي *you would be.*بُودِي *he would be.*بُودَنْدِي *they would be.*

Future Subjunctive. مَاضِي مَشْكُوت.

بُودَه بَاشَم *I shall have been.*بُودَه بَاشِم *we shall have been.*بُودَه بَاشِي *thou shalt have been.*بُودَه بَاشِيد *you shall have been.*بُودَه نَاشَد *he shall have been.*بُودَه بَاشَنَد *they shall have been.*

Infinitive. مَصْدَر.

Present, بُودَن by contraction بُود *to be.*Preterite, بُودَه شَدَن *to have been.*

فَاعِل

Participles.

مَفْعُول

بَاشَا *being.*بُودَه *been.*

شدن shudun, to be.

used in forming the Passive voice.

Indicative Present.

Sing.		Plur.	
من هستم	می شوم I am.	ما هستیم	می شویم we are.
تو هستی	می شوی thou art.	شما هستید	می شوید you are.
او است	می شود he is.	آنها هستند	می شوند they are.

Preterite.

بودم	I was.	بودیم	we were.
بودی	thou wast.	بودید	you were.
بود	he was.	بودند	they were.

Preterite Imperfect.

می شدم می شدی می شد &c.

Compound Preterite.

بوده ام	I have been.	بوده ایم	we have been.
بوده ای or بوده باشی	thou hast been.	بوده اید	you have been.
بوده است	he has been.	بوده اند	they have been.

Preterpluperfect.

Sing.

بودم شده *I had been.*بودی شده *thou hadst been.*بود شده *he had been.*

Plur.

بودیم شده *we had been.*بودید شده *you had been.*بودند شده *they had been.*

Future.

خواهم شد *I will be.*خواهی شد *thou wilt be.*خواهد شد *he will be.*خواهیم شد *we will be.*خواهید شد *you will be.*خواهند شد *they will be.*

Imperative.

—————

شویم *let us be.*548 شو *be thou.*شوید *be ye.*شود *let him be.*شوند *let them be.*

Subjunctive, or Aorist.

شوم *I be.*شوی *thou beest.*شود *he be.*شویم *we be.*شوید *you be.*شوند *they be.*

Infinitive.

شدن *to be.*بودن شده *to have been.*

Participles.

شوا *being.*شده *having been.*

خواستن kh'āstān or خواهند kh'āhīdan, *to be willing*.

Aorist,

used in forming the Compound Future of verbs.

Sing.	Plur.
خواهم <i>I will.</i>	خواهیم <i>we will.</i>
خواهی <i>thou wilt.</i>	خواهید <i>you will.</i>
خواهد <i>he will.</i>	خواهند <i>they will.</i>

The other tenses are formed like those of the regular verbs.

OF TENSES.

It will here be useful to exhibit an analysis of all the tenses of a Persian verb, and to shew in what manner they are deduced from the infinitive, which is properly considered by the Oriental grammarians as the spring and fountain of all the moods and tenses ; and which, therefore, is called in Arabick مصدر maṣḍar, or *the source*.

All regular infinitives end in دَن, or تَن, as رسیدَن rašīdan, *to arrive*, نالیدَن nālīdan, *to grieve*, گفتَن, *to say*.

The third person of the preterite is formed by rejecting ن from the infinitive, رسید he arrived, نالید he grieved, گفت he said.

گفتم مگر صَبَا زِجَمَن رسید
یا کاروانِ مُشک زِ رَاهِ خُتَن رسید

I said, is the zephyr breathing from the garden ? or is a caravan of musk coming from Khoten ?

The letter ب prefixed to this tense is often redundant, as *جَامَہَرا بَرْدُ و* *برنت* he took the mantle, and departed.

From the preterite is formed the imperfect tense by prefixing the particles *ہی* or *ہی*, as *میرسید* or *رسید* *ہی* he was arriving. These particles are said to imply continuity of action.

In the third persons the imperfect tense is sometimes expressed by adding *ی* to the preterite, as *نَالیدی* he was grieving, *نَالیدنَدی* they were grieving ; this form is common in prose, as

بَطْرِبُ و نَشَاطُ مَشْغُولُ بُودَنَدی و نغمہ ترانہ آرزبانِ چنگ و چغانہ استماع نمودندی

They were immersed in pleasure and delight, and were constantly listening to the melody of the lute, and of the cymbal.

The same letter *ی* added to the first and third persons of the past tense, forms the potential mood, as *نَالیدی* I might, could, should, or would grieve, *نَالیدی* we might, &c. grieve ; so Firdausi in a love song,

شہی در برت گریر آسودمی
مرفخر بر آسمان سودمی

If I could sleep one night on thy bosom, I should seem to touch the sky with my exalted head.

And Hafiz,

آن طَرِه که هر جَعَدَش صد نَافَه چَین اَرَزَد
خُوش بُودِی اَگر بُودِی بُویش اَز خُوشخُوی

Those locks, each curl of which is worth a hundred musk-bags of China,
would be sweet indeed if their scent proceeded from sweetness of
temper.

The participle preterite is formed from the infinitive by changing ن into د, as, *رسیده*, *arrived*, *گفته*, *said*, from which participle and the auxiliary verbs *بودن* and *شدن* are made several compound tenses, and the passive voice; as *پاشیده آم* *I have sprinkled*, *پاشیده بودم* *I had sprinkled*, *پاشیده باشم* *I shall have sprinkled*, *پاشیده شدم* *I was sprinkled*.

هم جان بدان دُو نَرگس جادُو سِپَرده اَیم
هم دِل بدان دُو سُنیلِ هِنْدُو نِهاده اَیم

We have given up all our souls to those two enchanting narcissuses (eyes);
we have placed all our hearts on those two black hyacinths (locks of
hair).

The Persians are very fond of the participle preterite; and it is very often used by their elegant writers to connect the members of a sentence, and to suspend the sense till the close of a long period: in poetry it sometimes is used like the third person preterite of a verb, as in this fine couplet:

فُرُوحِ جَافٍ وَ قَدَحِ نُورِ مَاهِ پُوشِيدِه
عِذَارِ مُغَبَّجِگَانِ رَاهِ آفتَابِ زَدِه

The brightness of the cup and the goblet obscures the light of the moon ;
the cheeks of the young cup-bearers steal the splendour of the sun.

In the ode from which this couplet is taken every distich ends with
the word زد *z* for *z* *he struck*.

In composition the infinitive is contracted by rejecting ن *na* as *خواهم شد*
I will be ; so Hafiz,

نَفْسِ بَادِ صَبَا مُشَكِّ فِشَانِ خَوَاهَدِ شُدْ
عَالَمِ پیرِ دِگَرِ بَارِه جَوَانِ خَوَاهَدِ شُدْ

The breath of the western gale will soon shed musk around ; the old
world will again be young.

This short infinitive is likewise used after impersonal verbs, as *توان کرد* *it*
is possible to do ; *باید کرد* *it is necessary to do* ; thus Hafiz, the Ana-
creon of Persia,

بَسَعِي خُودِ نَتَوَانِ بُرْدِ کُوهرِ مَقْصُودِ
خَيَالِ تَسْتِ کِه اَيْنِ گَارِ بِيکَوَالِه بَرِ آيَدِ

It is impossible to attain the jewel of thy wishes by thy own endeavours ;
it is a vain imagination to think that it will come to thee without
assistance.

And the poet quoted in the history of Cazvini,

روزگار نامة کردار شماست
بر آتجا کردار نیکو آید گماشت

The life of man is a journal, in which he must write only good actions.

In order to form the imperative mood of a Persian verb, recourse has been had to the following expedients. It has been found that seven letters only, viz. *و ن م ز ر ا* or *ی*, always precede the syllable *دَن* of the infinitive; and that four, viz. *ب ش س خ* or *ت* always precede *دَن*, which is the terminating syllable of other infinitives. The verbs have then been divided into eleven classes, in each of which one or other of the above letters precedes *دَن* or *تَن* of the infinitive; and the following rules have been accordingly devised to form the imperative.

CLASS I.

Verbs having *ا* before the syllable *دَن* of the infinitive, reject it with *دَن*, as, *ایستادن* *to stand*. Imperative, *ایست* *stand thou*.

The only irregular verb of this class is *دادَن*, *to give*. Imper. *ده*, *give thou*.

CLASS II.

In this class *ر* precedes *دَن*. In forming the imperative *دَن* is rejected, as *پروردَن*, *to cherish*. Imper. *پرور*. The irregular verbs are,

»

Infinitive.	Imperative.	Infinitive.	Imperative.
آوردن <i>to bring.</i>	آور and آر	مردن <i>to die.</i>	میر
بردن <i>to bear.</i>	بر	کردن <i>to do.</i>	کن

CLASS III.

Contains one verb only having ز before دَن of the infinitive, viz. زدَن, *to strike.* Imper. زن, *strike thou.*

CLASS IV.

In which م precedes دَن, has also one verb only: viz. آمدَن, *to come.* Imper. آی, *come thou.*

CLASS V.

Having ن before دَن forms the imperative by rejecting دَن, as کندن, *to dig,* کن, *dig thou.* Of this class are many derivative verbs; as گسلاندَن *to cause to break.* Imper. گسلان.

CLASS VI.

In this class و which precedes دَن of the infinitive, is changed into ای quiescent, and دَن is rejected: as سوندَن, *to wear;* ساي, *wear thou.*

The irregular verbs are:

Infinitive.	Imperative.	Infinitive.	Imperative.
شدَن, <i>to become.</i>	شو	شنودَن, <i>to hear.</i>	شنو
غُدودَن, <i>to slumber.</i>	غنو	بودَن, <i>to remain.</i>	باش or بو
درودَن, <i>to reap.</i>	در		

CLASS VII.

Having *ی* before *دَن*, rejects the three last letters of the infinitive; as *دُوشیدن* to milk, *دُوش* milk thou. Of this class are many derivative verbs; as *گریانیدن* to cause to weep. Imper. *گریان* which are all regular.

Irregular verbs of this class are:

Infm.	Imper.	Infm.	Imper.
<i>گزیدن</i> to choose.	<i>گزین</i>	<i>دیدن</i> to see.	<i>بین</i>
<i>چیدن</i> to gather.	<i>چین</i>	<i>شنیدن</i> to hear.	<i>شنو</i>
<i>آفریدن</i> to create.	<i>آفرین</i>		

CLASS VIII.

Having *خ* before *تَر* of the infinitive, forms the imperative by rejecting *تَن*, and changing *خ* to *ز*, as *آنداختن* to throw. Imper. *آنداز*,

The irregular verbs of this class are,

Infm.	Imper.	Infm.	Imper.
<i>شناختن</i> to know.	<i>شناس</i>	<i>سختن</i> to weigh.	<i>مَح</i>
<i>فروختن</i> to sell.	<i>فروش</i>	<i>دوختن</i> to milk.	<i>دُوش</i>
<i>گسیختن</i> to break.	<i>گسل</i>		

In the above examples *گسل* and *دُوش*, are evidently derived from *دُوشیدن* and *گسلیدن*: and it is probable that many of the irregularities in this and other languages, arise solely from the use of certain moods and tenses derived from roots, which are now obsolete.

CLASS IX.

In this class, *س* which precedes *تَن* of the infinitive is rejected together with that termination, in forming the imperative: as,

Infin.	Imper.	Infin.	Imper.
<i>زِیَسْتَن to live.</i>	<i>زِی</i>		

Irregular verbs of this class are:

<i>کَاسْتَن to lessen.</i>	<i>کَاه</i>	<i>پِیْرَاسْتَن to adorn.</i>	<i>پِیْرَای</i>
<i>خَوَاسْتَن to desire.</i>	<i>خَوَاه</i>	<i>پِیُوَسْتَن to mix.</i>	<i>پِیُوَنَد</i>
<i>جَمَسْتَن to leap.</i>	<i>جَه</i>	<i>بَسْتَن to bind.</i>	<i>بَنَد</i>
<i>رَسْتَن to escape.</i>	<i>رَا</i>	<i>شِکَسْتَن to break.</i>	<i>شِکَن</i>
<i>شُسْتَن to wash.</i>	<i>شُوی</i>	<i>خَاسْتَن to rise.</i>	<i>خَیَز</i>
<i>جُسْتَن to seek.</i>	<i>جُوی</i>	<i>نِشْتَن to sit.</i>	<i>نِشِین</i>
<i>رُسْتَن to grow.</i>	<i>رُوی</i>	<i>گُسْتَن to break.</i>	<i>گِیَل</i>
<i>اَرَاَسْتَن to adorn.</i>	<i>اَرَاي</i>		

CLASS X.

Contains such verbs as have *ش* before *تَن* of the infinitive, in which case *تَن* is rejected, and *ش* becomes *ر*: as,

Infin.	Imper.	Infin.	Imper.
<i>کَاشْتَن to sow.</i>	<i>کَار</i>		

The irregular verbs are:

<i>نَوِشْتَن to write.</i>	<i>نَوِیس</i>	<i>گَشْتَن to revolve.</i>	<i>گَرَد</i>
<i>هَشْتَن to quit.</i>	<i>هَل</i>	<i>اَنفَرَاشْتَن to exalt.</i>	<i>اَنفَرَاز</i>

CLASS XI.

When **ف** precedes **تَن**, as is the case in this class, the syllable **تَن** is rejected, and **ف** becomes **ب**: as,

Infín.	Imper.	Infín.	Imper.
كُوفَتَن <i>to beat.</i>	كُوب		

The irregular verbs are:

گِرَفَتَن <i>to take..</i>	گیر	گُفَتَن <i>to say.</i>	گوی
بَذِیرَفَتَن <i>to accept.</i>	بذیر	سُفَتَن <i>to bore.</i>	سُنب
رَفَتَن <i>to go.</i>	رو	خُفَتَن <i>to sleep.</i>	خُسب

The letter **ب** is often prefixed to the imperative, as **بگو** *say thou*; **بترس** *fear thou*; so Firdausi in his noble satire against a king who had slighted him:

آیا شاه محمود کشور کشای
 ز من گر نترسی بترس از خدای
 خیزیدی چرا خاطر تیز من
 نترسیدی از تیغ خون ریز من

O king Mahmud, thou conqueror of regions, if thou fearest not me, at least *fear* God! why hast thou inflamed my wrathful temper? Dost thou not dread my blood-dropping sword?

It must here be observed that the negatives **نه** *nah* and **ن** *na* are changed in the imperative into **مه** *mah* and **م** *ma*, as **مپرس** *do not ask*;

دَرْدِ عِشْقِي كُنِيدَهَام كِه مَپَرَس
 زَهْرِ هَجَرِي چُنِيدَهَام كِه مَپَرَس

I have felt the pain of love; *ask not* of whom; I have tasted the poison of absence: *ask not* from whom.

Before verbs beginning with *ā* alif the letters م ن and ب are changed into مِي نِي and بِي, as before آر are used بِيَار *bring thou*, مِيَار *do not bring*;

سَاقِيَا سَاغِرِ شَرَابِ بِيَار
 يَكْدُو سَاغِرِ شَرَابِ نَابِ بِيَار

Boy, *bring* a cup of wine; *bring* a few more cups of pure wine.

كُو شَمْعِ مِيَارِيدِ دَرِ اَيْنِ جَمْعِ كِه اِمْتَب
 دَرِ مَجْلِسِ مَا مَادِ رُخِ دُوسْتِ تَعَامَسْت
 دَرِ مَجْلِسِ مَا عَطَرِ مِيَامِيزِ كِه جَانَرَا
 هَر دَمِ زَمَرِ زُلْفِ تُو خُوش بُوِي مَشَامَسْت

Say, *bring* no tapers into our assembly, for this night the moon of my beloved's cheek is at its full in our banquet; *sprinkle* no perfume in our apartment, for to our minds the fragrance that constantly proceeds from thy locks is sufficiently pleasing.

The contracted participle used in compound epithets is exactly the same with the imperative, as اَنگِيز *excite thou*, عِشْرَتِ اَنگِيز *mirth exciting*,

افروز *inflamm thou*, اَفْرُوزِ *world inflaming*; Gēti-afroōz, the name of a fairy in the Persian tales translated by Colonel Dow.

The participles of the present tense are formed by adding اَنَ or نَدَ to the imperative, as رَسَّانَ and رَسَنَدَه *arriving*; which last participle is often used for a noun of action, as بَازَنَدَه a *player*.

From the imperative also is formed the conjunctive tense or aorist by adding to it the usual personal termination, as from آيَ *come thou*; آيمَ *I may or will come*.

چو آفتابِ مَي از مَشْرِقِ پَسَالَه بَر آيد
زباغِ عَارِضِ سَاقِي هَرَارِ لَآلَه بَر آيد

When the sun of the wine shall rise from the east of the cup, a thousand tulips will spring from the garden of the cup-bearer's cheek.

By this affected, yet lively allegory, the poet only means that "the cup-bearer will blush when he shall present the wine to the guests."

For the most part this form of the Persian verb, which the grammarians properly call the aorist, or indefinite tense, answers to the potential mood of other languages, and is governed by conjunctions as in Latin and English: this will be seen more clearly in the following example taken from the life of Nader Shah;

بَر دَانَايَانِ زُمُورِ آگَاهِي وَدَقِيقَه يَابَانِ حِكْمَتِهَائِي آلِهِي وَاضَحِ اَسْتُ كِه دَر هَر عَهْدِ و
اَوَّلَانِ كِه اَوْضَاعِ جِهَانِ مَخْتَلَفُ وَ پَرِيشَانُ وَ چَرِخِ سِتْمَكِشَانِ كَرْدَدُ

خداوند یَکانه که مُدَبِّرِ این کارخانه و مُقَلِّبِ اوضاعِ زمانه است از فیضِ بی
 منتہای خود سعادتِ مَندِیرا مَوِّد و در عرصهٔ گیتی مَبْطُوعِ اَبد کُند که بِمِراهِم
 مَراحِم و رَافَتِ بِالنِّیامِ جَراحاتِ قُلُوبِ سَمدِیدگانِ پَرْدَازَد و مَذاقِ تَعْنائی
 تَلَحُّکامانِ زهرِ حَوادِث را بِشَهدِ عَدالتِ شِیرین سازَد

It is evident to the discerning and intelligent part of mankind, that, whenever the affairs of the world are thrown into confusion, and fortune favours the desires of the unjust, the great Disposer of events, in the effusion of his endless mercy, selects some fortunate hero, whom he supports with his eternal favour; and whom he commands to heal with the balm of benevolence the wounds of the afflicted, and to sweeten the bitter draught of their misfortunes with the honey of justice.

In which period the words گردَد *gardad*, کُند *kunad*, پَرْدَازَد *pardāzād*, and سازَد *sāzād*, are the aorists of گردِیدن *gardidan*, کردن *kardan*, پَرْدَاکِشتن *pardākhtan*, and سَاکِشتن *sākhtan*, governed by the conjunction که *that*.

The present tense is formed by prefixing *می* or *همی* to the aorist; as, *میدانم* *I know*, *میدانی* *thou knowest*, *میداند* *he knoweth*:

آی بادِ صَبَا بِکُذَرِ آنجا که تُو میدانی
 وَ اَحْوالِ دِلَمِ به کُو پِدا که تُو میدانی

O gentle gale, pass by the place which *thou knowest*, and disclose the secrets of my heart which *thou knowest*.

زین خوش رَم که بر گُلِ رُخسارِ میکی
 خطّ بر صیغه، گُلِ گلزارِ میکی

With that sweet hue which *thou bearest*, on the rose of thy cheek, *thou drawest* a line over the face of the garden-rose.

The particles می and همی are sometimes joined to the verb, and sometimes separated from it, according to the pleasure of the writer,* as

بَعِشْ کُوشِ که تا چشمِ میزنی برهم
 خزانِ همیرسد و نوبهارِ می گذرد

Pursue thy pleasures eagerly, for while thou canst close thine eye, the autumn is *approaching*, and the fresh season is *passing* away.

The letter ب prefixed to the aorist restrains it to be the future tense, as برسم *I will arrive*; thus Nakhshebi in his work called نامه طوطی or *the Tales of a Parrot*, Night 35.

نَخْشِی جَد و جَهدِ بَایدِ کرد
 چونکه مردمِ بیارِ خودِ برسد
 هر که در کارها کند جَهدی
 عاقبتِ بر مرادِ خودِ برسد

O Nakhshebi, a man who desires to enjoy his beloved must be active and diligent: whoever labours diligently in his affairs, *will* at last attain the object of his wishes.

* When joined to a verb they give it a continuative sense.

After having given this analysis of the Persian verb, it will be necessary to add a table of the moods and tenses as they answer to those of European languages.

ACTIVE VOICE. مَعْرُوف.

پُرْسِیدَن puršidan, to ask.

Indicative Mood, Present Tense. صیغه حال.

واحد Sing.	جمع Plur.
پُرْسَم <i>I ask.</i>	پُرْسِیم <i>we ask.</i>
پُرْسِی <i>thou askest.</i>	پُرْسِید <i>you ask.</i>
پُرْسَد <i>he asks</i>	پُرْسَد <i>they ask.</i>

Simple Preterite. ماضی مطلق.

پُرْسِیدَم <i>I asked.</i>	پُرْسِیدِیم <i>we asked.</i>
پُرْسِیدِی <i>thou askedst.</i>	پُرْسِیدِید <i>you asked.</i>
پُرْسِید <i>he asked.</i>	پُرْسِیدَن <i>they asked.</i>

Compound Preterite. ماضی قریب.

پُرْسِیدَه آم	<i>I have asked.</i>	پُرْسِیدَه ایم	<i>we have asked.</i>
پُرْسِیدَه ای	} <i>thou hast asked.</i>	پُرْسِیدَه اید	<i>you have asked.</i>
OR پُرْسِیدَه			
پُرْسِیدَه است	} <i>he has asked.</i>	پُرْسِیدَه اند	<i>they have asked.</i>
OR پُرْسِیدَه است			

Preterite Imperfect, مَاضِي إِسْتِمْرَارِي.

واحد Sing.

جمع Plur.

* پرسیدم <i>I was asking.</i>	پرسیدیم <i>we were asking.</i>
پرسیدی <i>thou wast asking.</i>	پرسیدید <i>you were asking.</i>
پرسید <i>he was asking.</i>	پرسیدند <i>they were asking.</i>

Preterpluperfect, مَاضِي بَعِيد.

پرسیده بودم <i>I had asked.</i>	پرسیده بودیم <i>we had asked.</i>
پرسیده بودی <i>thou hadst asked.</i>	پرسیده بودید <i>you had asked.</i>
پرسیده بود <i>he had asked.</i>	پرسیده بودند <i>they had asked.</i>

First Future, or اَمْر حَاضِر.

پرسم <i>I shall ask.</i>	پرسیم <i>we shall ask.</i>
پرسی <i>thou shalt ask.</i>	پرسید <i>you shall ask.</i>
پرسد <i>he shall ask.</i>	پرسند <i>they shall ask.†</i>

Second Future, مُسْتَقْبَل.

خواهم پرسید <i>I will ask.</i>	خواهیم پرسید <i>we will ask.</i>
خواهی پرسید <i>thou wilt ask.</i>	خواهید پرسید <i>you will ask.</i>
خواهد پرسید <i>he will ask.</i>	خواهند پرسید <i>they will ask.</i>

* This form is also said to have a continuative sense.

† This form is also commonly used for the imperative, as *پرسم let me ask, &c.*
It does not appear to be recognised by the native Grammarians as a future tense.

Imperative, اَمْرٌ حَاضِرٌ.

Sing. وَاحِدٍ	Plur. جَمْعٍ
اَسْأَلْ <i>let me ask.</i>	اَسْأَلُوا <i>let us ask.</i>
اَسْأَلْكَ or اَسْأَلْكَ <i>ask thou.</i>	اَسْأَلُواكُمْ <i>ask you.</i>
اَسْأَلْهُ <i>let him ask.</i>	اَسْأَلُوهُمْ <i>let them ask.</i>

Conjunctive or Aorist, مُضَارِعٌ.

اَسْأَلُ <i>I may ask.</i>	اَسْأَلُكُمْ <i>we may ask.</i>
اَسْأَلُكَ <i>thou mayst ask.</i>	اَسْأَلُكُمْ <i>you may ask.</i>
اَسْأَلْهُ <i>he may ask.</i>	اَسْأَلُوهُمْ <i>they may ask.</i>

* Potential, اِسْتِمْرَارِيّ.

اَسْأَلُ <i>I might, &c. ask.</i>	اَسْأَلُكُمْ <i>we might, &c. ask.</i>
اَسْأَلُكَ <i>thou mightst ask.</i>	اَسْأَلُكُمْ <i>you might ask.</i>
اَسْأَلْهُ <i>he might ask.</i>	اَسْأَلُوهُمْ <i>they might ask.</i>

Compound Future. †

اَسْأَلُ <i>I shall have asked.</i>	اَسْأَلُكُمْ <i>we shall have asked.</i>
اَسْأَلُكَ <i>thou shalt have asked.</i>	اَسْأَلُكُمْ <i>you shall have asked.</i>
اَسْأَلْهُ <i>he shall have asked.</i>	اَسْأَلُوهُمْ <i>they shall have asked.</i>

* This form of the verb is thought to give a continuative sense, (Lumsden's Grammar, Vol. II. p. 328.)

† This tense, according to Mr. Lumsden, may also be the doubtful preterite,

Infinitive, مَصْدَر.

Present, پُرسیدن *to ask*, contracted پُرسید

Preterite, پُرسیده بودن *to have asked*.

Participles, اسمِ حالیه and اسمِ فاعِل.

Present, حالیه پُرسان and پُرسنده *asking, who asks*

Preterite, اسمِ مفعول پُرسیده *asked or having asked*.

PASSIVE VOICE, مَجْهُول.

Indicative Present, حال.

واحد Sing.

جمع Plur.

پُرسیده می شوم *I am asked.*

پُرسیده می شویم *we are asked.*

پُرسیده می شوی *thou art asked.*

پُرسیده می شوید *you are asked.*

پُرسیده می شود *he is asked.*

پُرسیده می شوند *they are asked.*

* Preterite, ماضی مطلق.

پُرسیده شدم *I was asked.*

پُرسیده شدیم *we were asked.*

پُرسیده شدی *thou wast asked.*

پُرسیده شدید *you were asked.*

پُرسیده شد *he was asked.*

پُرسیده شدند *they were asked.*

امْرُ مَدَامِي, ماضی مشکول; *as, I may have asked*; or the *Imperative of duration*, *as, let me always ask*, (Pers. Gram. Vol. I. p. 108-9.)

* Mr. Lumsden gives an imperfect tense, ماضی استمراری, by inserting the

• مَآئِي يَعِيد, Preterpluperfect.

Sing.

Plur.

پُرْسِيدَه شُدَه بُودَم *I had been asked.* پُرْسِيدَه شُدَه بُودِيم *we had been asked.*
 پُرْسِيدَه شُدَه بُودِي *thou hadst been asked.* پُرْسِيدَه شُدَه بُودِيد *you had been asked.*
 پُرْسِيدَه شُدَه بُود *he had been asked.* پُرْسِيدَه شُدَه بُودَنَد *they had been asked.*

Aorist, مَضَارِع.

پُرْسِيدَه شَوَم *I may be asked.* پُرْسِيدَه شَوِيم *we may be asked.*
 پُرْسِيدَه شَوِي *thou mayst be asked.* پُرْسِيدَه شَوِيد *you may be asked.*
 پُرْسِيدَه شَوَد *he may be asked.* پُرْسِيدَه شَوَنَد *they may be asked.*

† Second Future, مَسْتَقْبَل.

پُرْسِيدَه خَوَاهَم شُد *I shall be asked.* پُرْسِيدَه خَوَاهِيم شُد *we shall be asked.*
 پُرْسِيدَه خَوَاهِي شُد *thou shalt be asked.* پُرْسِيدَه خَوَاهِيد شُد *you shall be asked.*
 پُرْسِيدَه خَوَاهَد شُد *he shall be asked.* پُرْسِيدَه خَوَاهَنَد شُد *they shall be asked.*

particle مَآئِي; as پُرْسِيدَه مَآئِي شُدَم, &c. *I was then asked*, &c. Pers. Gram. Vol. i. p. 110.

• He also gives a preterperfect tense مَآئِي قَرِيب, thus: پُرْسِيدَه شُدَه آم, &c. *I have been asked*, &c.

† In Mr. Lumsden's Grammar we have also a *doubtful preterite*, مَآئِي مَشْكُوت, as پُرْسِيدَه شُدَه بَآسَم, &c. *I may have asked*, &c.

Infinitive, *مَصْدَر*.

Present, *پُرْسِیدَه شُدَن* to be asked.

Preterite, *پُرْسِیدَه شُدَه بُوَدَن* to have been asked.

Negative verbs are formed by prefixing *نَ* or *نِ* to the affirmative in all the tenses, as

Sing.	<i>نَمِی دَانَم</i> I do not know,	nescio.
	<i>نَمِی دَانِی</i> thou dost not know.	nescis.
	<i>نَمِی دَانَد</i> he does not know,	nescit.
Plur.	<i>نَمِی دَانِیْم</i> we do not know,	nescimus.
	<i>نَمِی دَانِیْد</i> you do not know,	nescitis.
	<i>نَمِی دَانَنْد</i> they do not know.	nesciunt.

نَدَانَم اَز چِه سَبَب رَنگِ آشنایِ نیست
سَیّی قَدَان سِیَه چَشَم مَاهِ سِیَمَارَا

I know not why the damsels tall as cypresses, with black eyes, bright as the moon, have not the colour of love. *Hafiz.*

THE CAUSAL VERB, *فَعْلِ مُتَعَدِّی*.

This verb is formed from the primitive by adding to the second person singular of the imperative, the syllables *اَنیدَن* or *اَنَدَن* as *رَس* arrive thou ; *رَسَانِیْدَن* or *رَسَانَدَن* to cause to arrive ; *رَد* escape thou, from *رَسْتَن*,

رَهَانِيدَن *to release*. Their imperatives are formed according to the rules given under Classes V. and VII. they are then regularly conjugated.

يَا رَبِّ آنْ آهُوِي مُشْكِينَ بَحْتَنَ بَازِ رَسَانَ
وَأَنْ سَهِي سِرُو خَرَامَانَ سَجَمَنَ بَازِ رَسَانَ

O heaven ! *bring* that musky fawn back to Khoten ; bring back that tall waving cypress to its native garden.

The contracted participles, as it has been before observed, are of great use in the composition of words, as عِشْرَتِ أَنْغِيزَ *mirth-exciting*, from عِشْرَتَ which in Arabick signifies *mirth*, and the participle of أَنْغِيزَ *to excite* : but of these elegant compounds I shall speak at large in the next section.

OF THE COMPOSITION

AND

DERIVATION OF WORDS.

ONE of the chief beauties of the Persian language is the frequent use of compound adjectives; in the variety and elegance of which it surpasses not only the German and English, but even the Greek. These compounds may be multiplied without end according to the pleasure and taste of the writer; they are formed either by a noun and the contracted participle, as *دلِ فَرِیب* or *دلِ فَرِیبِ heart-alluring*; or by prefixing an adjective to a noun, as *خوشبوی sweet-smelling*; or lastly, by placing one substantive before another, as *کُلَعْدَارُ rose-checked*.

Since one of the nouns in a compound word is often borrowed from the Arabick, a man who wishes to read the Persian books with satisfaction, ought to have a competent knowledge of both languages. I shall subjoin a list of the most elegant compounds that I can recollect; but I must express most of them in English by circumlocutions: for though we have some compound epithets which give a grace to our poetry, yet in general the genius of our language seems averse to them. Thus *آهوَ چَشم* from *آهو a fawn*, and *چشم an eye*, a Persian epithet which answers to the Greek *ἐλαϊώπις*, seems very harsh in English, if we translate it *fawn-*

eyed; Lady Wortley Mountague's translation *stag-eyed** is not much better, and conveys a different idea from what the Eastern poets mean to express by this epithet.

I. صِفَاتٍ عَارِضِي.

Adjectives compounded of nouns and participles.

كُلَّ أَفْشَانٍ <i>shedding flowers.</i>	مُرَادٍ أَوْرٍ <i>fulfilling our desires.</i>
دَرَّ أَفْشَانٍ <i>sprinkling pearls.</i>	دِلَّ أَوْرٍ <i>stealing hearts.</i>
كُوْهَرِ أَفْشَانٍ <i>shedding gems.</i>	جَهَانَ آرَا } <i>adorning the world.</i>
تَبِيعَ أَفْشَانٍ <i>brandishing a scymitar.</i>	and عَالَمَ آرَا }
خُونِ أَفْشَانٍ <i>dropping blood.</i>	مَجْلِسِ آرَا <i>gracing the banquet.</i>
دِلَّ آزارٍ <i>afflicting the heart.</i>	دِلَّ آرَا <i>rejoicing the heart.</i>
جَانِ آزارٍ <i>wounding the soul.</i>	دِلَّ آرامٍ <i>giving rest to the heart.</i>
تَابِ أَفْكَانٍ <i>darting flames.</i>	نَبَرِ آزْمَا <i>experienced in battle.</i>
بَيْسِ أَفْكَانٍ <i>tearing up roots.</i>	رُوحِ آسَا <i>appeasing the spirit.</i>
سَنَكِ أَفْكَانٍ <i>casting stones.</i>	جَانِ آسَا <i>giving rest to the soul.</i>
كُوْءِ أَفْكَانٍ <i>throwing down moun-</i>	خُونِ أَلْوَدٍ <i>sprinkled with blood.</i>
مَرَدِ أَفْكَانٍ <i>overthrowing heroes.</i>	غُبَارِ أَلْوَدٍ <i>covered with dust.</i>
عَنْبَرِ أَكْغِينِ <i>full of ambergris.</i>	خَطَا أَلْوَدٍ <i>stained with crimes.</i>
مُرُورِ أَكْغِينِ <i>full of pleasures.</i>	رُوحِ أَفْرَا <i>refreshing the spirit.</i>

* See her Letters from Constantinople.

- اَفْرَا *increasing cheerfulness.* رَنگ آمیز *mixed with colours, that*
 شَهْر آشوب *disturbing the city ;* is, deceitful.
 elegantly applied to *beauty*, to which پَرَتُو آنداز *darting rays.*
 likewise the poets give the following دَهْشَت آنداز *striking with fear.*
 epithet, آتَش آنداز *casting out fire.*
 رُوز اَفْرُون *increasing daily.* تَبِير آنداز *shooting arrows.*
 مَر اَفْرَاز *raising his head.* ظَلَمَت اَندُوز *gathering darkness, an*
 گَرْدَن اَفْرَاز *exalting his neck.* epithet of the night.
 عَالَم اَفْرُوز } *enlightening the world.* اَندُوز عِبَرَت *attracting wonder.*
 or جَهَان اَفْرُوز } اَلْفَاة اَنگیز *exciting respect.*
 گِیْتِی اَفْرُوز *enflaming the universe.* خُلُوص اَنگیز *promoting sincerity.*
 مَعْرَكَه اَفْرُوز *kindling the fight.* نِتَنَدَه اَنگیز *raising a tumult.*
 بُوستان اَفْرُوز *inflaming the garden, a* خَجَلَت اَنگیز *causing blushes to rise.*
 beautiful epithet for the anemone. خَفَقَان اَنگیز *making the heart beat.*
 دَانِش اَمُوز *skilled in science.* اِرْشَاد اَنگیز *producing safety.*
 کَار اَمُوز *expert in affairs.* مَرْدَم اُویار *devouring men.*
 مَرْدَه آمیز *mixed with joyful tidings.* جَان اَفْرِین *that created the soul.*
 This participle آمیز is used in a great دِل بَر *a ravisher of hearts.*
 variety of compounds. سَايَه پَرُور *bred in the shade, an epi-*
 رَاحَت آمیز *giving rest.* thet for an ignorant young man who
 سِتَم آمیز *full of threats.* has not seen the world.
 شَهْد آمیز *mixed with honey.* عِلْمَا پَرُور *cherishing learned men.*

- تَنْ پَرُورَ nourishing the body.
 بَازِ عَشَقِ sporting with love.
 بُوِزِشِ بِذِيرِ accepting an excuse.
 تَرَانَهٗ پَرْدَازِ composing tunes, a musician.
 سَخْنِ پَرْدَازِ composing sentences, an orator.
 نَقْلِ بَندِ compiling narratives, an historian.
 عَدُوِّ بَندِ that enslaves his enemies.
 فِتنَهٗ بَیْرِ spreading sedition.
 عَطْرِ بَیْرِ shedding perfume.
 نَادِرَهٗ پِیرَا collecting memorable [events].
 آسْمَانِ پِیَوَندِ reaching the sky.
 عَالَمَنَابِ inflaming the world, an epithet of the sun.
 دَوْلَتِجَوِیِ wishing prosperity.
 کُلِّ جِینِ gathering roses.
 شُکُوفَهٗ جِینِ cropping flowers.
 سَخْنِ جِینِ collecting words, an informer.
 سَحَرِ خَیْرِ rising in the morning.
 خُوشْخَوَانِ sweetly singing.
 جَهَّانْدَارِ possessing the world.
 نَکْتَهٗ دَانِ skilful in subtleties.
 خُرْدَهٗ بَیْنِ seeing minute objects.
 سَخْنِ رَانَ lengthening his discourse.
 کَامِرَانَ gaining his desires
 خُونِ رِیزِ shedding blood.
 شُکَرِ رِیزِ dropping sugar
 کُھَرِ رِیزِ scattering jewels.
 أَشْکِ رِیزِ shedding tears.
 غَمَزْدَا dispersing care.
 ظَلَمَتِ زَدَا dispelling darkness
 رَهْزَنِ infesting the way, a robber.
 سَحَرِ سَازِ preparing enchantments.
 دِلِسْتَانِ ravishing hearts.
 دِلِسُوزِ inflaming the heart.
 جَانِ شِکَارِ a hunter of souls.
 عُمَرِ شِکَافِ destroying life.
 صَفِ شِکَنِ breaking the ranks.
 أَنْجَمِ شُمَارِ equal to the stars in number.

کار شناس <i>skilful in business.</i>	دلگشا <i>rejoicing the heart.</i>
شکر فروش <i>selling sugar.</i>	کشور کُشا <i>conquering provinces.</i>
خود فروش <i>boasting of himself.</i>	آذرنگ نشین <i>silting on a throne.</i>
ناظر فریب <i>deceiving the beholder.</i>	ویرانه نشین <i>inhabiting a desert.</i>
چگر گداز <i>melting the heart.</i>	رهنما <i>showing the way.</i>
صما گداز <i>dispelling a calamity.</i>	غریب نواز <i>kind to strangers.</i>
ضیا گستر <i>spreading light.</i>	بربط نواز <i>tuning a lute.</i>
عالمگیر <i>subduing the world.</i>	کامیاب <i>who finds what he desires.</i>

II.

Words compounded of adjectives and nouns.

روی خوب <i>with a beautiful face.</i>	آواز خوب <i>with a good voice.</i>
پاکیزه خوی <i>having pure intentions.</i>	رایحه خوب <i>with a pleasing scent.</i>
خوشخوی <i>of a sweet disposition.</i>	خوش الحان <i>with sweet notes ; an epithet</i>
پاکدامن <i>with unblemished virtue.</i>	<i>of the nightingale ;</i>
as in this elegant distich,	

رونی عهد شبابست دگر بستانرا
میرسد مژده گل بلبل خوش الحانرا

The brightness of youth again returns to the bowers ; The rose sends joyful tidings to the nightingale with sweet notes.

خُوش رَقَاتَر *walking gracefully.*

دَهْنِ شِیرِیْن *with a sweet mouth.*

شِیرِیْنِگَار *with gentle manners.*

سِیَاهِ جَشم *black-eyed.*

The compounds of this form are very numerous, and may be invented at pleasure.

III.

Adjectives compounded of two nouns.

Each of these epithets is a short simile.

بَرِّی رُوی } *with the face of an angel.*
بَرِّی بِکَر

غُنچه لب *with lips like rose-buds.*

سَمَنِ بُوئی *with the scent of jessamine.*

بَرِّی رُخسار *with the cheeks of an angel.*

سَمَنِ بَر *with a bosom like jessamine.*

جَمشید کلاه *with the diadem of Gemshid.*

کُلُورُخ *with cheeks like roses.*

دَارَا حَشمَت *with the troops of Darius.*

کُلُورِی *with a rosy face.*

سِیمین ساق *with legs like silver.*

مُشکبُوی *with the scent of musk.*

شکر لب *with lips of sugar.*

یَاکُوت لب *with lips like rubies.*

طُوطِی کُفتار *talking like a parrot.*

شیرِ دل *with the heart of a lion.*

When we consider the vast number of epithets that may be compounded after these three forms, and that those epithets are often used for substantives without a noun being expressed, we must allow that the Persian language is the richest in the world. These compounds are thought so beautiful by the Persian poets, that they sometimes fill a distich with them as,

ماه رُوی مُشکبُوی دِلکِشی
جان فزای دِلفریبی مِهوشی

A damsel with a face like the moon, scented like musk, a ravisher of hearts, delighting the soul, seducing the senses, beautiful as the full moon.

The particle *ham*, *together*, prefixed to nouns forms another elegant class of compounds implying *society* and *intimacy*, as

هَمایشان *of the same nest.*

هَمیستر *lying on the same pillow.*

هَمهانگ *of the same inclination.*

هَمخوانه *sleeping together.*

هَمبزم *of the same banquet.*

هَمدم *breathing together, that is,*

very intimately connected.

The particles *na* *not*, *kam* *little*, and *bi* *without*, are placed before nouns to denote privation, as *na amid* *hopeless*, *na shanas* *ignorant*, *na shakhteh* *a rose not yet blown*; *ka mab* *of little value*, *ka aql* *with little sense*; *bi bak* *fearless*, *bi aman* *merciless*: this particle is often joined to Arabick verbs, as *bi tamel* *inconsiderate*, *bi tarreb* *irregular*.

Example.

بعد آریں نامتراً در هر کجا خواهم نوشت
بی حقیقت بی مروت بی وفا خواهم نوشت

Henceforth, wherever I write thy name, I will write *false*, *unkind*, and *faithless*.

ON THE FORMATION OF NOUNS.

Names of agents (أَسْمَاءُ الْفَاعِلِ), are generally participles active in نَدَاءٌ ; as, سَازَنْدَهٗ sâzandah, * a composer; or they are formed by adding گَر gar, گار gār, or بَان bān to a substantive, as زَرَّگَر a goldsmith, قَلَمْگَر a writer, بَآغْبَان a gardener.

Adjectives (صِفَاتٍ) implying possession or plenty are formed by adding to nouns the termination سَار sār, مَندِگِین mēndigīn, وَار wār, or وَر wār, as مَرمَسَار marmasār bashful, دَانِشْمَند dānishmend sorrowful, زَهْرَنَاکَ zehranāk learned, اُمیدوَار umīd-wār venomous, جَانوَر jānuwr hopeful, بُوْیَا būyā having life. Also nouns ending in ا, as دَانَا dānā wise, بُوْیَا būyā odorous: دُور dūr, as آزُور āzūr covetous, رَنجُور ranjūr sorrowful: اَوَر āwār, as دَلَوَر dalawr robust, دَلَوَر dalawr courageous.

The Arabick words ذُو صَاحِب dū sahib, and اَهْل اَهْل prefixed to nouns form likewise adjectives of possession, as ذُو جَلَال dū jalāl majestic, dignitate præditus, صَاحِب جَمَال sahib jamāl beautiful, venustate præditus, اَهْل حِکْمَت ahl hikmat wise, sapientiâ præditus. We may here observe, that the Indians use a great variety of phrases purely Arabick, some as proper names and titles of chiefs and princes, and others as epithets or constant adjuncts to substantives; such are the names شَمْسُ الدَّوْلَةِ shams al-dawla, نَجْمُ الدَّوْلَةِ najm al-dawla, شَجْعُ الدَّوْلَةِ shaj' al-dawla, which sig-

* Pronounced either sâzandah, or sâzindah.

nify in Arabick *the force, the star, the sun, and the lamp of the state*; such also is the title which they gave Lord Clive, زَبدَةُ الْمَلِكِ *the flower of the kingdom*; in the same manner they seldom mention the province of بَنَكَاة without adding, by way of epithet, جَنَّتُ الْبِلَادِ *the paradise of regions*, an Arabick title given to that province by آوَرَنگ زَبِيب Aw-rangzēb.

Some adjectives are formed from nouns by adding *ین* in, as *آتشین* *fiery*, *زَرین* *golden*, *زُمرُودین* *made of emeralds*.

The termination *انه* anah added to substantives forms adverbs that imply a kind of similitude, as *دَانَايَانَه* *prudently, like a prudent man*, *مَرَدَانَه* *courageously, like a man of courage*. *s* when added to a primitive implies relation, as *دَسْتَه* *a handful, from دَسْت the hand*.

Adjectives of similitude are formed by adding *آسا*, *سَا*, or *وَش*, to substantives, as *عَنْدَرِ آسا* *like ambergris*, *مُشْكُ آسا* *like musk*, *جَنَّتِ آسا* *like paradise*; *سِحْرِ سَا* *like magic*; *غُنْجِه وَش* *like a rose bud*, *قَمَرُوش* *like the moon*.

Some adjectives and adverbs are formed by nouns doubled with the letter *ا* alif between them, as *لَبَّالَب* *up to the brim*, *سَرَّاسَر* *from the beginning to the end*, *رَنگَارَنگ*, or *گوناگون* *many coloured*.

Example.

رَوْضَةُ مَاءٍ نَهْرَهَا سَلْسَالٌ

دَوْحَةً تَجِيعَ طَيْرِهَا مَوْزُونٍ
 أَن بُرَازَ لَالِهَائِي وَنِگارِ نِگارِ
 وَبِینِ بُرَازِ مِیوَهَائِی کُونا کُونا

A garden, in which were the clearest rivulets, an orchard in which the notes of the birds were melodious; the one was full of *many coloured* tulips, the other full of fruits *with various hues*.

The two first lines of this tetrastich are in pure Arabick.

The termination فام, as well as کُونا, denotes colour, as کَلَامُ or کُلُونا *rose-coloured*, زَمْرُد فام *emerald colour*.

DIMINUTIVE NOUNS.

These nouns are formed by adding the syllables كَ, چِه, یِچِه, or زُ to the primitive.

The syllable كَ is generally added to primitives signifying animated beings: as مَرَد a *man*, مَرْدَك a *little man*; یِچِه is applied to nouns signifying either animate or inanimate beings: as, بَاغ a *garden*, بَاغِچِه a *little garden*, بُر a *goat*, بُرِیِچِه a *small goat*.

If a primitive end in هَائِی preceded by a long syllable, the ه is changed into گ; as, جَامَه a *garment*, جَامَك a *small garment*. But if a long syllable do not precede, the diminutive is formed by changing ه into یِ, as مَرَه taste, مَرِیِ some taste.

زُ is applicable to inanimate beings only; as دَان or دَانَه a *grain*, دَانَرَه

a small grain. *رَبْد* is sometimes found to form the diminutive, as *آتش* a fire, *آتشیر* a fire fly.

The diminutive in *وَإِ* معروف occurs but seldom : as *پسر* a son, *پسرُو* a little son : *دختر* a daughter, *دخترُو* a little daughter. *پدر*, *پدره*, *پدره*, and *پدره*, are terminations of the diminutive noun ; but they occur very rarely.

OF THE HĀṢILI MAṢḌAR. حَاصِلِ مَصْدَر.

From the compounds above mentioned, or any other adjectives, compounded or simple, may be formed abstract substantives (termed حَوَاصِلُ) by adding *ي*, as

<i>شرمسار</i> bashful,	<i>شرمساری</i> bashfulness.
<i>دانشمند</i> learned.	<i>دانشمندی</i> learning.
<i>سیاه</i> black.	<i>سیاهی</i> blackness.

If the adjective end in *های* مُخَفَّف or slight aspirate, the abstract is made by changing *s* into *ی*, as *بیگانه* new, *بیگانگی* novelty. *بی علاقه* unconnected, *های* مُظْهَر in *علاقه* want of connection. But if the primitive end in *ی* aspirated, or aspirated, *ی* only is added ; as *پادشاه* a king, *پادشاهی* royalty.

Many abstract nouns are formed in this manner, which express the qualities of the primitives from which they have been derived : as *خر* an ass, *خری* stupidity, *گرگ* a wolf, *گرگی* the ravenous disposition of that animal. *مرد* a man, *مردی* manhood, &c.

If a word end in alif | or و, the soft ḥamza must be introduced before the final ي, as دَانَا wise, دَانَايِي wisdom, بِيَنَا seeing, بِيَنَايِي sight, رُوِ rosily faced, رُوِيِ being rosily faced, مُوِ having black hair, سِيَه having black hair, مُوِيِ. But if و follow faṭḥah (َ), ḥamza is not introduced: as نُوِ new, نُوِيِ novelty.

Another class of these nouns is formed from the third person preterite of a verb; as خَرِيْدُ وَفَرُوختُ buying and selling. اَمْدُ وَشُدُ coming and going.

A third class of the ḥāṣili maṣḍar is formed from the imperative of verbs, as كُوِيِ conversation, جُوِيِ search, from كُفْتَن, imperative كُو, جُو, جُسْتَن.

A few of these nouns are formed by adding هَايِ مُخَفَّف to the primitive; as اَتَشِ زَنَه a flint.

A noun denoting fitness (لِيَاقَت) is often derived from Persian infinitives by the addition of يِ; as خُوَرْدَنِي fit to be eaten, كَرْدَنِي fit to be done.

Others are made either by adding اَر to the third person of the past tense, as دِيْدَارِ sight, كُفْتَارِ speech, رَفْتَارِ motion; or by adding ش to the contracted participle, as اَسَايِشِ rest, سَنَائِشِ praise, اَزْمَائِشِ temptation.

The letter | alif added to some adjectives makes others, as گَرَمِ warm, گَرَمَا warmth.

Nouns denoting the place of any thing (أَسْمَاءُ الظَّرْفِ) are formed by the terminations *اِسْتَان*, *دَان*, *زَار*, *گَاه*, or *جَا*, *بَار*, *سَار*, and *لَاخ*, as

<i>نِگارِستان</i> a gallery of pictures.*	<i>لَاہِزَار</i> a border of tulips.
<i>بہارِستان</i> the mansion of the spring.	<i>عِبَادِنگاہ</i> a place of worship.
<i>گُلِستان</i> a bower of roses.	<i>خوابِ جا</i> a place of sleep, a bed.
<i>شکرْدان</i> or } a chest of sugar.	<i>رودِ بار</i> a place abounding in rivers.
<i>شکرِستان</i> }	
<i>سُنبِلِستان</i> a garden of hyacinths.	<i>کُوہسار</i> mountainous.
<i>شیرِستان</i> the country of lions.	<i>دیوَلَاخ</i> a place abounding in de-mons.
<i>جِنِستان</i> fairy-land.	
<i>گُلزار</i> a bed of roses.	<i>آتشِ لَاخ</i> a place abounding in fire.

The learner must remember, that when these compounds are used as

* The five first of these names are the titles of as many excellent books: the *Bahārīstān* and *Gulīstān*, are poetical compositions by *Jāmi* and *Sādi*; the *Nigārīstān* is a very entertaining miscellany in prose and verse; and the *Shahardān* is a miscellaneous work in Arabick upon the history of Egypt: as to the *Sumbulīstān*, I have seen it quoted, but recollect neither the subject, nor the name of its author. The Greeks sometimes gave these flowery titles to their books; thus Pamphilus published a treatise on different subjects, which he called *Λεμνών* *چمنزار* a meadow; and Apostolius compiled an *Ἰωνιδῆ* *زارِ بنفشہ* a garden of violets, or a collection of proverbs and sentences

distinct substantives, the termination *ان* of the plural, and *را* of the oblique case, must be added to the end of them, as

Sing. Nom.	دَهنِ شیرین	} <i>a girl with sweet lips.</i>
Obl.	دَهنِرا شیرین	
Plur. Nom.	دَهنانِ شیرین	} <i>girls with sweet lips.</i>
Obl.	دَهنانِرا شیرین	

The Persian verbs are compounded either with nouns and adjectives, or with prepositions and other particles.

The verbs chiefly used in the first sort of composition are *کردن* to do, *آوردن* to bring, *داشتن* to have, *ساختن* to make, *فرمودن* to order, *خوردن* to devour, *زدن* to strike, *بردن* to bear, *نمودن* to show, *گشتن* or *گردیدن* to become, *آمدن* to come, *دیدن* to see, *گرفتن* to take, and *یافتن* to find.

The most common of these is *کردن* which is joined in all its inflexions to a multitude of Arabick gerunds or verbal nouns, as well as to Persian adjectives and participles, as

<i>اقرار کردن</i> to confess.	<i>پر کردن</i> to fill.
<i>انتظار کردن</i> to expect.	<i>ترک کردن</i> to leave.
<i>رجوع کردن</i> to return.	<i>طلوع کردن</i> to rise (oriri).
<i>تمام کردن</i> to complete.	

Thus Hafiz;

صَبَحْتَ سَائِيًا قَدَحِي بِرْ شَرَابِ كُنْ
 دَوْرِ فَلَكِ دِرَنگِ نَدَارَدِ شِتَابِ كُنْ
 خورشیدِ مِی زَمَشْرِقِ سَاغَرِ طُلُوعِ كَرْدِ
 گَرِ بَرگِ عَیْشِ مِیَطْلَبِی تَرَكِ خَوَابِ كُنْ

It is morning; boy, fill the cup with wine; the rolling heaven makes no delay; therefore hasten. The sun of the wine rises from the east of the cup; if thou seekest the delights of mirth, leave thy sleep.

هُجُومِ آوردن to assault.

تَرِ ساختن to moisten.

یاد آوردن to remember.

التفات نمودن to esteem.

تعجب داشتن to wonder.

مدهوش گشتن to be astonished.

معذور داشتن to excuse.

غمناك گردیدن to be afflicted.

حسد بردن to envy.

پدید آمدن to appear.

اعتقاد بردن to believe.

احسان دیدن to be benefited.

غم خوردن to grieve.

پرورش یافتن to be educated.

سوگند خوردن to swear.

قرار گرفتن to be confirmed.

روشن ساختن to enlighten.

The verbs زدن and فرمودن are very frequently used in composition, as زدن نعره to call aloud, فکر فرمودن to consider; thus Jalāluddīn Rōz-bahār,

A GRAMMAR OF THE

تَا تَحْمَدِ تُو نَعْرَه زَد بُلْبُل
هَمَه گُوشَم چُون دِرَخْتِ گُل

While the nightingale sings thy praises with a loud voice, I am all ear,
like the rose-tree.

And Hafiz,

فِکْر مَعْقُولِ بَرَمَا گُلِ بَسْمَارِ کُجَاسْت

Consider attentively ; where is a rose without a thorn ?

Some of the particles, with which verbs are compounded, are significant, and others redundant and ornamental, as

دَر آمدَن <i>to enter.</i>	بَر آسُودَن <i>to rest.</i>
دَر آوردَن <i>to bring in.</i>	بَاز دَاشْتَن <i>to with-hold.</i>
دَر خَواستَن <i>to require.</i>	فَرُود آمدَن <i>to descend.</i>
دَر یَافْتَن <i>to understand.</i>	وَاپَس دَاشْتَن <i>to detain</i>
بَر آمدَن <i>to ascend.</i>	سَر دَاَدَن <i>to banish, to confine</i>
بَر گِشْتَن <i>to return.</i>	<i>to a place.</i>

In the present tense of a compound verb the particle *می* is inserted between the two words of which it is composed, as *پُر کردن* *to fill*.

Sing.	Plur.
پُر می کُنَم <i>I fill.</i>	پُر می کُنِیم <i>we fill.</i>
پُر می کُنِی <i>thou fillest.</i>	پُر می کُنِید <i>you fill.</i>
پُر می کُنَد <i>he fills.</i>	پُر می کُنند <i>they fill.</i>

ثُلُثٌ, and ثُلُثٌ : as ثُلُثٌ or ثُلُثٌ or ثُلُثٌ a *third*, (the last is the diminutive form), and ثُلُثٌ *every third* (hour, day, &c.)

Numerals of the form ثُلَاثِي imply multiples of any thing ; as ثُلَاثِي containing *three*, رُبَاعِي containing *four*. Distributives are formed by the mere repetition of the cardinal numbers ; وَاحِدٌ وَاحِدٌ *one by one*.

PERSIAN ADVERBS.

بِشْيَارِ *much*. اَنَدَكْ *little*. اَيْنَجَا *here*. اَنْجَا *there*.

جَانِ نِيَزَا اَكْرَ فَرِسْتَمِ اَنْجَا
اَنْ تُحَفَّهْ مُخْتَصَّرِ حَهْ بَاشَدْ

If I could send my very soul to *that place*, how trifling a present would it be !

اَزِ اَيْنَجَا *hence*. اَزِ اَنْجَا *thence*. اَيْنَسُو *hither*. اَنْسُو *thither*.
كُجَا *where* or اَزِ كُجَا *whence*. هَرْ كُجَا كِه *wheresoever*.

whither.

بِيْرُونِ *without*. دَرُونِ or اَنْدَرُونِ *within*.

نَوَازَنْدَهْ بَلْبَلِ بَاغِ اَنْدَرُونِ
كَرَازَنْدَهْ اَهْوِ بَرَاغِ اَنْدَرُونِ

The nightingales were warbling in the garden, and the fawns were sporting on the hills.

فَرُو or فَرُوْد below. بَلَا above.

أَنْ بَلَا نَبُوْدَ كِهْ أَزْ بَلَا بُودَ

That is not evil which comes from above.

تَحَرُّ or تَحَرُّ گاه, بامداد in the morning.

شامگاه in the evening.

پس after. پیش before. فردا to-morrow. yesterday.

همانند directly. چون when. آنگاه then. اکنون now.

بعد از آن afterward. هنوز yet. هرگز never. هرگز ever.

دیگر بار again. باری once. همیشه always. تا until.

تنها alone. هم and هم together. نیز even. هم also.

The following six adverbs are nearly synonymous, and signify, as, like, in the same manner as ;

چنانکه چنانچه همچین چنین همچون همچو

INTERROGATIVES. اَسْمَاءُ اِلسْتِفْهَامِ.

چند how many ? چرا wherefore ? کُو where ?

چگونه how or what. چُون how ? از بهر چه on what account ?

CONJUNCTIONS. حُرُوفُ الْعَطْفِ or اَلْمَوْصُلِ.

و or و and. هَمْ or نِيز also. يَا or. اِكْر or كَر if.
 اَكْرَجَه or كَرَجَه though. اَمَّا بَلْكَه, بَلْ, لِیَكِنْ, اَمَّا but.
 هَرْجَنْدِ or هَرْجَنْدَكِه although. بِنَا بِرِن therefore. بَس then, moreover.
 كِه since. زِیْرَا because. مَكْر unless. جَز except.
 مَبَادَا lest by chance.

PREPOSITIONS. حُرُوفُ الْجَرِّ or اَلْمَعْنَوِی.

اَز or ز from, by, of. اَبْر or بَر upon. بَس after. پِش before.
 بَه or بَ joined to the noun, to. بَا with. بِی without.
 پِهَلَوِی near. دَر in. بَرَاِی or بَعِیْهَت for.
 اَز بَهْر or اَز جِهَت on account of. مِیَان between. سُوِی toward.
 فَرُود beneath. زِیْر under. زَبَر above. نَزْد near.

INTERJECTIONS. اَصَوَات.

اَیَا or اَیْهَا oh! آه ah! اَلَس or دَرِیغَا alas!
 اَیْنَكْ behold! کَاش would!

Thus in the tale of the merchant and the parrot by Jalāluddīn Rūmī.

اَی دَرِیغَا وَاِی دَرِیغَا وَاِی دَرِیغ
 کَاچَمُجْدَانِ مَاهِی نِهَانِ شُدْ زِیْرِ مِیغ

Alas! alas! that so bright a moon should be hidden by the clouds!

دِغَان and اَنَسُوس are likewise interjections that express grief: thus in a tetrastich by the sultan Togrul Bin Erslan;

دِیروز جَنانِ وَصالِ جَانِ فَرُوزِی
وِ اَمروزِ جَنینِ فِرَاقِ عَالَمِ سُوِزِی
اَنَسُوسِ کِه بَر دَفْتَرِ عُمَرَمِ اَیامِ
اَنرا رُوزِی نَوِیَسَد اَینرا رُوزِی

Yesterday the presence of my beloved delighted my soul; and to day her absence fills me with bitterness; alas! that the hand of fortune should write joy and grief alternately in the book of my life!

This great hero and poet was the last king of the Seljukian race: he was extremely fond of Firdausi's poetry, and in the battle in which he lost his life, he was heard to repeat aloud the following verses from the *Shāhnāmah*:

چو بَر خاست از لَشکَرِ * گُشَن گَرْد
رُخِ نَامَدارانِ ما گُشت زَرْد
مَنْ اَین گُز یَکَرَحَم بَر دَاشْتَم
سِپَهرا هَم اَجمایِ بَکدَاشْتَم

* See Mr. Lumsden. *Pers. Graw.* Vol. I. p. xxxii.

خُرُوشِي بَرِ آوَرْدَ اَسَبَم جُو پَدِل
 زَمِين شُد پَرِيشَان جُو دَرِيَايِ نِيل*

When the dust arose from the approaching army, the cheeks of our heroes turned pale; but I raised my battle-axe, and with a single stroke opened a passage for my troops: my steed raged like a furious elephant, and the plain was agitated like the waves of the Nile.

ARABICK ADVERBS. اَسْمَاءُ اَلْاَحْوَالِ.

THESE are nothing more than nouns put in the accusative case; as دَاخِلًا *within*, خَارِجًا *without*; كَثِيرًا *much*, قَلِيلًا *little*; which will of course be extremely numerous.

ADVERBS OF PLACE. ظُرُوفُ اَلْمَكَانِ.

هَآءُ or هَاهُنَا *here*. هُنَاكَ, هَاهُنَاكَ, or هُنَالِكَ *there*. حَيْثُ *where*; اَيْنَ *where*? لَدُنْ *near*. قَبْلَ *before*. اَمَامَ and قُدَّامَ *before*. يَمِينِ *to the right hand*. اَسْفَلَ, تَحْتَ, عَلَيَّ, فَوْقَ *above*, وَرَاءَ *behind, beyond*. شِمَالِ, يَسَارَ *towards the left*. ثَمَّ *there*.

* These lines are quoted by d'Herbelot, p. 1029, but they are written differently in my manuscript of *Firdausi*, which I have here followed.

ظُرُوفُ الزَّمَانِ. OF TIME.

لَمَّا when, yesterday. أَمْسَ when? مَتَى, إِيَّانَ when. حِينَ, إِذَا, إِذَا, الآنَ now, after. ثُمَّ then. أَوَّلًا first. قَدْ already. مُذْ or مُنْذُ since. مَرَّةً sometime. عَظَمًا often. رُبَّمَا often. قَطْ ever. كَلَّمَا as often as. حِينَئِذٍ then. يَوْمَئِذٍ on that day.

OTHER ADVERBS FREQUENTLY USED.

كَأَن as it were. أَلَّا unless. أَمْ whether? (interrogatively often following whether?) إِنْ if, not. أَنَّى how? أَيْ that is to say. بَلَى or نَعَمْ yes. أَسِيْمًا or لَاسِيْمًا principally. لَعَلَّ perhaps. غَيْرَ besides. فَقَطْ only. كَلَّا certainly not. كَمَا like as. لَمْ, لَا no, not. كَن certainly not. لَوْ, لَوْ unless. مَهْمَا as often as. هَا, هَاكَذَا, هَاكَذَا see, behold. هَلْ whether? كَيْفَ how? كَمْ how many?

حُرُوفُ الْجَرِّ. PREPOSITIONS.

PREPOSITIONS universally require a genitive case to follow them, and therefore are called حُرُوفُ الْجَرِّ: and they are either attached to the nouns which they govern, or are written separately. Of those that are attached are the following; بِ in, for, to, &c. بِتَ by, of swearing. كَيْفَ like. لَ, لِ to, for. عَنْ (for عَنْ) from. مِنْ (for مِنْ) out of.

The separate prepositions are, إِلَى *to*. حَتَّى *until*. حَالَا *and* عَدَا *excepting*. عَنْ *from*. عَلَيَّ *upon*. فِي *in*. لَدُنْ *near*. مُنْذُ *since*. مِنْ *from*. عِنْدَ *at*. مَعَ *with*. دُونَ *under*. فَوْقَ *above*. غَيْرَ *besides*.

CONJUNCTIONS. حُرُوفُ الْعَطْفِ or الْمَوْصُولِ.

[illegible]

INTERJECTIONS, أَصَوَاتٌ.

O يَا رَا! fie! أف ah! أه, أخ

OF THE PERSIAN AND ARABICK SYNTAX.

THE construction of the Persian tongue is very easy, and may be reduced to a few rules, most of which it has in common with other languages. The nominative is usually placed before the verb, with which it agrees in number and person, as in this pious sentence of a Persian philosopher ;

از بهر چه آمده اگر آمده که علم اولین و آخرین بیاموزی این راه روا نیست
این همه خالق داند و اگر آمده که اورا جوئی آنجا که اول قیام بر گرفتی او
خود آنجا بود*

Wherefore art thou come ? if thou art come to learn the science of ancient and modern times, thou hast not taken the right path : the *Creator knoweth* all this ; and if thou art come to seek him, know that where thou first wast fixed, there he was present.

Yet it is remarkable, that many Arabick plurals are considered in Persian as nouns of the singular number, and agree as such with verbs and adjectives, as

از آمدن بهار از رفتی دی
اورای حیات ما میگردد طی

* See the Bibliothèque Orientale, p. 950.

By the approach of spring, and the return of December, the leaves of our life are continually folded.

where *أوراق* the plural of *ورق* a leaf, governs *مِكَرَدَن* in the singular.

In Arabick, if the nominative be either of the personal pronouns, the verb will agree with it in number, person, and gender, whether it precede or follow the verb : as *ضَرَبْتَ أَنْتَ*, *thou didst strike*, *أَنَا ضَرَبْتُ*, *I did strike*, or *أَنَا ضَرَبْتُ*. In the latter case, however, the pronoun will be considered as the *مُبْتَدَأُ*, or as absolute, and should be construed, as *for me, I struck*.

In all other cases, if the nominative precede, the verb will agree with it : as *اللَّهُ يَحْكُمُ*, *God shall judge* ; *رَجُلَانِ خُلِقَا*, *two men were created* ; *النِّسْوَانُ يَعْزِلْنَ*, *the women spin* : in all of which the preceding word should be considered as the nominative absolute or *مُبْتَدَأُ*, and construed as above remarked : but if the nominative be a broken plural, the verb is most frequently put in the feminine singular : as *الرِّجَالُ حَارَبَتْ* *the men fought*, *الْأَرْضُ ارْتَجَفَتْ*, *the lands trembled*.

If, however, the verb precede, and the nominative be a masculine singular, they must agree : as *أَبَى الْعَبْدُ* *the slave ran away*. If the nominative be dual, or a regular masculine plural, the verb is most elegantly put in the masculine singular ; as *أَبَى الْعَبْدَانِ* *the two slaves ran away*. *هَرَبَ الزَّيْدُونَ* *the Zaid's ran away*.

If the nominative be a feminine singular, and no word intervene, the verb will mostly agree with it; as *بَاضَتِ الدَّجَاجَةُ*, *the hen laid an egg*: but if any word intervene the verb may be of the masculine gender; as *أَفْتَرَسَ الآنَ الْأَسَدُ*, *the lioness has now torn*.

When the nominative is feminine, but implies an inanimated being, the verb may either agree with it or not; as *ارْتَجَفَتِ الْأَرْضُ*, or *ارْتَجَفَ الْأَرْضُ*, *the earth shook*. But if the nominative be either a masculine or a feminine plural, provided it be not a regular masculine plural, the verb may be either in the masculine or feminine singular: as *قَاتَلَ الرَّجَالُ*, or *قَاتَلَتِ الرَّجَالُ*, *the men fought*. *هَرَبَ النَّسَاءُ*, or *هَرَبَتِ النَّسَاءُ*, *the women ran away*. To say *قَاتَلُوا الرَّجَالُ* or *هَرَبْنَ النَّسَاءُ* is reckoned less elegant.

OF THE CONCORDANCE OF SUBSTANTIVES WITH ADJECTIVES.

مُطَابَقَةُ النِّعَتِ وَالْمَنْعُوتَةِ.

The adjective or epithet, in Arabic, always follows the substantive which it is intended to qualify, and agrees with it in number, case, and gender; as *رَجُلٌ عَالِمٌ*, *a learned man*, *رَجُلَانِ عَالِمَانِ*, *two learned men*, *رَجَالٌ عُلَمَاءُ*, *learned men*; *إِمْرَأَةٌ حَكِيمَةٌ*, *a wise woman*, &c. If the substantive is intended to be definite, the article is taken by both, as *الرَّجُلُ الْعَالِمُ*, *the learned man*: but if the substantive be a proper name, which is of itself definite, the adjective alone will have the article; as,

أَبْرَاهِيمُ الْآمِنُ, *Abraham the faithful*. If the substantive alone take the article, as الرَّجُلُ الْعَالِمُ, the substantive verb is understood; as, *the man is learned*. But when the substantive is a broken plural, whatever be its gender, the adjective is put in the feminine singular; as الْحِجَارَةُ الْكَبِيرَةُ, *the great stones*; اَفْرَاسُ سُودَاءُ, *black horses*.

An adjective may be placed between two substantives and qualify the latter only. When this is the case, it will be made definite or not, as the first substantive is, and agree with it in case; but it will agree in number and gender with the last; as زَيْدُ الْجَمِيلَةِ زَوْجَتَهُ, *Zaid, whose wife is beautiful*. Accus. زَيْدًا الْجَمِيلَةَ زَوْجَتَهُ. But here, as before, the first substantive may be considered as a nominative absolute.

If however the latter substantive be a feminine plural, the adjective may remain in the feminine singular; as اَلزَّيْدُونَ اَلْجَمِيلَةُ نِسَاءُهُمْ, *the Zaid whose wives are beautiful*. The adjective may also be plural, though less elegant; as اَلزَّيْدُونَ اَلْجَمَالُ نِسَاءُهُمْ: and without the article; as رِجَالًا جَمَالًا نِسَاءُهُمْ *men whose wives are beautiful*.

If the latter substantive be a masculine plural, the adjective may be either singular or plural; as اَلنِّسَاءُ الْعَالِمُ اَزْوَاجُهُنَّ, *women whose husbands are learned*, or اَلنِّسَاءُ الْعُلَمَاءُ اَزْوَاجُهُنَّ.

When the participle passive of any verb, or a participle active derived from an intransitive verb, is placed as the qualifying adjective, the

above construction may take place, or the latter substantive may be put in the genitive case ; or, if the participle have the article, and the substantive not, the substantive may be put in the accusative case ; as هِنْدُ الْعَالِمَةِ الزَّوْجِ Hind, whose husband is learned : or هِنْدُ الْعَالِمَةِ زَوْجاً. الْحَبَشِيُّ أَبْيَضُ سِنًا, the Abyssinian whose teeth are white.

There is another strange irregularity in the Persian syntax ; the cardinal numbers are usually joined to nouns and verbs in the singular, as هَزَارُ وَ يَكُ رُو a thousand and one days.

نَسِيمِ زُلْفَتِ أَكْرَ بَكْدَرِ بَتْرَبِتِ حَافِظَا
زِخَالِ كَالْبَدَشِ صَد هَزَارَ لَّاهِ بَر آيدَ

If the gale shall waft the fragrance of thy locks over the tomb of Hafiz, a hundred thousand flowers will spring from the earth that hides his corse.

The Arabick numerals are considered as substantives, and govern the nouns with which they are construed, in the following manner.

When the thing numbered is expressed, and is restricted to one or two, the numeral is not wanted ; but when the thing numbered is not expressed, أَحَدٌ for the masculine, and إِحْدَى for the feminine, are used to express one, and the word indicating the class to which the thing numbered belongs is put in the genitive plural : as أَحَدُ النَّاسِ one of the

men. ^{وَاحِدٌ}احَدِي النِّسَاءِ *one of the women*. When this is not the case ^{وَاحِدٌ}وَاحِدٌ masc. and ^{وَاحِدَةٌ}وَاحِدَةٌ fem. are used.

The words ^{اِثْنَانِ}اِثْنَانِ and ^{اِثْنَانِ}اِثْنَانِ are seldom written to express the dual ; but when they are, and precede the thing numbered, they lose the final ^{نِ}نِ and govern the noun following in the genitive case ; as ^{اِثْنَانِ}اِثْنَانِ خَدَّالٍ *two (seeds) of the wild gourd*. But if the noun precede, the numeral is made to agree with it in gender and case : as ^{مَرَرْتُ بِرَجُلَيْنِ}مَرَرْتُ بِرَجُلَيْنِ اَنْثَيْنِ *I passed by two men*.

The numerals from *three* to *ten* govern the thing numbered in the genitive plural : with which they agree in gender : as ^{ثَلَاثَةُ رِجَالٍ}ثَلَاثَةُ رِجَالٍ *three men*, ^{سِتُّ بَنَاتٍ}سِتُّ بَنَاتٍ *six daughters*.

If however the thing numbered precede, the numeral agrees with it in case and gender : as

كَانَ لَهُ بَنُونَ ثَلَاثَةٌ وَبَنَاتٌ خَمْسٌ

He had three sons and five daughters.

When a collective or generic noun is put instead of the thing numbered, the preposition ^{مِنْ}مِنْ is mostly used : as ^{تِسْعَةٌ مِّنَ الرَّهْطِ}تِسْعَةٌ مِّنَ الرَّهْطِ *nine of the family*.

The numerals from *ten* to *ninety-nine* govern the noun expressing the thing numbered in the accusative case singular : as ^{أَحَدَ عَشَرَ كَوْكَبًا}أَحَدَ عَشَرَ كَوْكَبًا *eleven stars*, ^{عِشْرُونَ دِينَارًا}عِشْرُونَ دِينَارًا *twenty dinars*.

In the compounded numerals the smaller number always precedes; as
 قَتَلَ أَرْبَعَةً وَثَلَاثُونَ رَجُلًا *four and thirty men were killed*. The numerals
 مِائَةٌ *an hundred*, and أَلْفٌ *a thousand*, require the thing numbered to be
 put in the genitive case singular; as أَلْفٌ أَلْفٍ دِينَارٍ *three thousand*
thousand (i. e. three million) *dinars*. ثَلَاثُمِائَةٍ أَلْفٍ دِينَارٍ *three hundred*
thousand dinars. جُمْلَةُ ذَلِكَ تِسْعَةُ أَلْفٍ أَلْفٍ وَخَمْسُمِائَةٍ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا.
 وَمِائَتَانِ وَأَرْبَعَةٌ وَسِتُونَ دِينَارًا *The whole of this is nine millions five hun-*
dred and eighty four thousand, two hundred and sixty four dinars.

OF THE GOVERNMENT OF VERBS. مَفْعُولٌ بِهِ.

Most active verbs in Persian require the oblique case in را after them, as

اَگَر آن تُرکِ شیرازی بدست آرد دلِ مَآرَا
 بَخَالِ هِنْدُویشِ بِخَنَمِ سَمَرَقُنْدِ وَبُخَارَا

If that fair damsel of Shiraz would accept my heart, I would give for the
 black mole on her cheek the cities of Samarcand and Bokhārā.

Mr. Lumsden thinks that the insertion of this syllable (را) may be con-
 sidered either as necessary, or optional (Pers. Gram. Vol. II. p. 202, &c.)

It is necessary when the subject and object of the verb are both of the
 rational, irrational, or inanimate kind, because in either of these cases it
 will be difficult to ascertain which is the object of the verb: as زید شیرا
 کُشت *Zaid killed the lion*; and therefore را is necessary in order to avoid

ambiguity. It will be optional, if the construction be such as to enable us to discover the sense of the context without it ; as *کُزِی گوسپندی را بدرید* *a wolf tore a lamb* : where it might have been omitted.

If the subject and object are not of the same kind, را should be omitted : as *دَامَن اَز کُجَا اَرَم کِه جَامَه نَدَارَم*, *Whence shall I bring a skirt, who have not a garment ?* because in this case there will be no difficulty in determining which is the object of the verb ; the را is therefore unnecessary.

The government of verbs in the Arabick may be considered as twofold ; perfect (*مَنْعُولٌ صَرِيحٌ*), or imperfect (*مَنْعُولٌ غَيْرُ صَرِيحٍ*). Of the first of these there are five kinds :

1st. *مَصْدَرٌ مَفْعُولٌ مُطْلَقٌ*, where the noun of action or maṣḍar is added to the verb : as *ضَرَبْتُهُ ضَرْباً* *I struck him a stroke*. The specific nouns, and nouns of unity are frequently subject to this rule.

2nd. *مَفْعُولٌ بِهِ*, or objective case of the transitive verb : as *قَتَلْتُ عَمْرًا* *I killed Amru*. Some verbs may have two objective cases : as *أَطْعَمْتُ أُثْمَانَ خُبْزاً مَسْمُومًا* *I caused Othman to eat poisoned bread*.

3rd. *مَفْعُولٌ فِيهِ*. This includes words expressive of time or place : as

مَلَكَ عِشْرِينَ سَنَةً وَثَلَاثَةَ أَشْهُرٍ وَيَوْمًا وَاحِدًا

He reigned twenty years, three months, and one day.

Among the nouns of place may be reckoned many of the prepositions,

which are nothing more than nouns put in the accusative case : as أَمَامَ before, in the example أَمَامَ الْمَسْجِدِ before the mosque, where the following word is put in the genitive case, on account of its construction with the foregoing noun. And hence it is, that prepositions are said to govern the genitive case in the Arabick. Other nouns of place are such as يَمِينًا on the right hand, يَسَارًا on the left, &c. which are often considered as adverbs. Nouns expressive of measure are for a similar reason put in the accusative case ; as سَارَ فَرَسَيْنِ وَالْأَثَلَةَ فَرَاسِجَ he went two or three parasangs.

4th. مَفْعُولٌ لَهُ. The noun expressive of the motive of action : as خَرَجْتُ إِلَى مَلَأَتَانِهِ أَكْرَامًا لَهُ I went out to meet him, with the intention of honouring him.

5th. مَفْعُولٌ مَعَهُ. This occurs when the conjunction وَ and, is used in the sense of مَعَ with : as مَا صَنَعْتَ وَزَيْدًا what have you done together with Zaid ?

The imperfect government of verbs, مَفْعُولٌ غَيْرُ صَرِيحٍ is that which requires the intervention of a preposition between the verb and noun following : as خَرَجَ عَلَى فُلَانٍ he went out of the house, خَرَجَ مَرَّةً الدَّارِ he went out against some one, &c. In these cases the sense of the verb receives some variation ; but, as this is always noted in the dictionaries, it is unnecessary to notice it further.

Nouns, signifying the state *الحَال* or disposition of the person or thing affected by any verb, are put in the accusative case : as *زَيْدٌ فِي الدَّارِ قَائِمًا*, *Zaid is standing in the house.*

Nouns of specification or distinction (*الْتَّمِيزُ*) are also put in the accusative case ; as *زَيْدٌ طَابَ نَفْسًا*, *Zaid is happy (as it respects his) person.*

All nouns or verbs in Persian by which any profit or acquisition is implied, govern the oblique case, as

بَلِي هَر جَاكِ شَوَد مِهَرِ آشَكَرَا
سَهَارَا جَزِ نِهَانِ بُودَنِ جِهَ يَارَا

Yes ! whenever the sun appears, what advantage can there be to Soha,* but his being hidden ?

The following remark relates to the position rather than to the syntax : in a period of two or more members, each of which might end with an auxiliary verb, the first of them commonly contains the verb, which is understood in the rest, as

مَضَرَّتْ تَعْجِيلِ بِيَارِسْتُ وَمَنْفَعَتِ صَبْرُ وَ سَكُونِ بِيَسْمَارِ

The disadvantages of haste are many, but the advantages of patience and deliberation (are) innumerable.

* Soha is the Arabick name for a very small and obscure star in the constellation of the Great Bear.

The adjective is placed after its substantive, and the governing noun is prefixed to that which it governs, as رُویِ خُوب *a beautiful face*, بویِ گل *the scent of a rose*; but if this order be inverted a compound adjective is formed, as رُویِ خُوبِ fair-faced, گلِبوئی rose-scented.

Conjunctions which express conjecture, condition, will, motive, &c. require the conjunctive or potential mood, as

گَر بِدَانَسْتَمِي كِه فَرَقَتِ تُو
 اِيْنچُنِي صَعْب بَاشَد و دِلْسُوز
 اَز تُو دُورِي نَجَسْتَمِي يَكْدَم
 وَز تُو غَايِب نَبُودَمِي يَكُرُوز

If I had known that thy absence would have been so sorrowful and afflicting, I would not have departed from thee a single day; I would not have left thee a single moment.

Prepositions and interjections are fixed to nouns in the nominative case, as,

شَنُودَه آم كِه دُو كُبوْتَر بَا يَكْدِيْگَر دَر اَشِيَانَه دَمَاز وَ دَر كَاشَانَه هَمَرَاZ نَه اَز غُبَارِ
 اِغْيَار بَر خَاطِرِ اِيْشَان گردي وَ نَه اَز مَحَنَتِ رُوزگار دَر دِلِ اِيْشَان دردي

I have heard that two doves lived together in one nest, and whispered their secrets in one chamber; the dust of jealousy had never sullied their minds, and the anguish of misfortune had never pierced their hearts.

پَرْدَه دَارِي مِيكَند دَر قَصْرِ قَيَصَرِ عَنَكَبُوتِ
بُومِي نَوْبَت * مِيَزَنَد بَر گَنَدِ اَفْرَاسِيَابِ

The spider holds the veil *in* the palace of Cæsar ; the owl stands sentinel on the watch-tower of Afrasiab.

These are the principal rules that I have collected for the Persian language ; but rules alone will avail but little, unless the learner will exemplify them in his own researches : the only office of a grammarian is to open the mine of literature, but they who wish to possess the gems must endeavour to find them by their own labours.

* نوبت is an Arabick word signifying *a turn, a change, a watch*, excubize : hence نوبت زدن in Persian, and نوبت چالمنق in Turkish, signify, *to relieve the guards by the sounds of drums and trumpets*. This office is given by the poet to the owl, as that of دَارِ پَرْدَه or chamberlain is elegantly assigned to the spider. Some copies have نوحه instead of نوبت which reading would make very good sense, but destroys the beauty of the allusion.

A PERSIAN FABLE.

بَاغْبَانُ وَ بُلْبُلُ

THE GARDENER AND THE NIGHTINGALE.

آورده اند که دِهْقَانِي بَانِي دَاشت خُوش و خُرْم و بُوستانِي تَازِه تر از کُلِستانِ اِرم
هَوَايِ آن نَسِيمِ بَهَارًا اِعتِدَالِ بَشِيدِي و شَمَامَه رِيحَانِ رُوحِ فَرَايشِ دِمَاغِ
جَانَرَا مُعَطَّر سَاخِي

نظم

کُلِستانِي جُو گُلزارِ جَوَانِي
گُلشِي سِرَابِ زَاپِ زِندگَانِي
نَوَايِ عِنْدَلِيشِ عِشْرَتِ اَنگِيزِ
نَسِيمِ قَطَرِ سَايشِ رَاحَتِ آمِيزِ
و بَر يَکتِ گُوشَه جَمَنشِ کُلْبِي بُوَد تَازِه تر از نِهَايِ کَامَرَانِي و سَرافَرِاز تر از شَاخِ
شَجَرَه شاد مَانِي هَر صَباحِ بَر رُويِ کُلْبَنِ کُلِ رَنگِينِ جُونِ عِذارِ دَلْفَرِيبَانِ نازِکِ
خُويِ و رُخسارِ سَمْتِيرانِ يَاسَمِينِ بُوِي بِشِکُفْتِي و بَاغْبَانِ بَا آن کُلِ رَعْنًا عِشْقِ
بازي اَغازِ نَمُودَه کُفْتِي

بیت

گل بزیر لب نمیدانم چه میگوید که باز
 بلبلان بی نوارا در فغان می آورد.
 باغبان روزی بر عادت معهود بتماشای گل آمد بلبلی دید نالان که روی در
 صیغه گل می مالد و شیرازه جلد زرنکار اورا بمنقار تیز از یکدیگر می
 گسیخت

بیت

بلبل که بگل درنگرد مست شود
 سر رشته اختیارش از دست شود
 باغبان پریشانی آواری گل مشاهده نموده گریبان شکیبایی بدست اضطراب
 جاک زد و دامن دلش بشمار جگر دوز بقراری درآویخت روز دیگر همان
 حال وجود گرفت و شعله فرای گل

مِصرَع

داغ دگرش بر سر آن داغ نهاد
 روز سوم بحرکت منقار بلبل

ع

گل بتاراج رفت و خارجماند
 خارخاری از آن بلبل در سینه دهقان پدید آمده دام فریبی در راه وی نهاد

T

و بدانم حیل اورا صید کرده در زندان قفس محبوس ساخت بلبل بدیل طوطی
 وار زبان بکشد و گفت ای عزیز مرا بچه موجب حبس کرده از چه سبب
 بعقوبت من مائل شده اگر صورت بجهت استماع نعمت من کرده خود
 آشیانه من در بوستان تست دم سحر طربخانه من اطراف گلستان تو و اگر
 معنی دیگر بخیال گذرانیده مرا از ما فی الصمیر خود خبر ده دهقان گفت
 هیچ میدانی که بر روزگار من چه کرده و مرا بمقارقت یار نازنین چند بار
 از رده سزای آن عمل بطریق مکافات همین تواند بود که تو از دار و دیار
 مانده و از تفرج تماشا محجور شده در گوشه زندان می زاری و من هم درد
 هجران کشیده و درد فرات جنان کشیده در کلبه احزان می نالم

بیت

بنال بلبل اگر با منت سر یار بست
 که ما دو عاشق زاریم و کار ما زار بست
 بلبل گفت ازین مقام در گذر و بر اندیش که من بدین مقدار جریمه که گلی را
 پریشان کرده ام محبوس گشته ام تو که دلی را پریشان می سازی حال تو چون
 خواهد بود

نظم

گنبد گردنده ز روی قیاس
 هست به نیکی و بدی حق شناس

هَر كِه نِكُوئی كُند آتش رَسید

وَهَر كِه بَدی كُرد زِ بَانش رَسید

این سُخَن بَر دِل دِهقان كَارگر آمده بُلبل را آزاد كُرد بُلبل زَبانی بَازادی كُناهُ و
بُگفت جُون بَا مَن نِكُوئی كُردی بِحُكْمِ هَل جَزَاءُ الْإِحْسَانُ إِلَّا الْإِحْسَانُ مَكَا فَاتِ
آن بَايد كُرد بَدَان كِه دَر زِيرِ دِرَخْت كِه اِستَادَه افْتَابَه اَسْت پُر اَز زَر بَر دَار
و دَر حَوَاشِ خود صَرَف كُن دِهقان آن مَحَل را بِكَاوِید و سُخَن بُلبل دُرُست
يَافْت كُفْت أَي بُلبل عَجَب كِه افْتَابَه زَر را دَر زِيرِ زَمِين مِي بِيَنِي و دَام دَر
زِيرِ خَالِ نَدِيدِي بُلبل كُفْت تُو اَنرَا نَدَانِسْتَه كِه

إِذَا نَزَلَ الْقَدَرُ بَطَلَ الْعَذْرُ

ع

بَا قَضَا كَار زَار نَتَوَان كُرد

جُون قَضَايِ آلِهِي نُزُولِ بَايد دِيدَه بِصِيرَتِ رَا نَه رَمِشِي مَانَد و نَه تَدْبِير و
خُرد نَفَع رَسَانَد

ANALYSIS.

بَٰغِبَانُ وَبُلْبُلُ *The gardener and the nightingale.* بَٰغِبَانُ comp. of بَٰغ a garden, and بَلْبُل (see p. 104). حَرْبٍ عَطْفِ copulative conjunction. بُلْبُل a nightingale. جَامِدِ (p. 43).

آوردَ اَنَدَ كِه دِهَقَانِي بَٰغِي دَاشَت خُوش وَخَرَم

They have related that a husbandman had a delightful and pleasant garden.

آوردَ اَنَدَ 3 pers. plural, pret. of آوردَن to bring, relate, &c. كِه that, conjunction موصولِ اسمِ دِهَقَانِي a village chief, husbandman, indefinite noun (with يَٰي تَنكِيرِ) of دِهَقَان husbandman. Arab. form نَعْلَانِ. Root دِهَقَن he set up the prefect of a village, بَٰغِي indefinite noun of بَٰغ garden (p. 24). دَاشَت 3 pers. sing. pret. of دَاشْتَن to have. خُوش delightful, &c. adjective صِفَتِ خَرَم cheerful, &c.

وَبُوسْتَانِي تَازَه تَر اَز گِلِسْتَانِ اِرم

And an orchard more fresh than the rose-garden of Iram.

و conj. and. بُوسْتَانِي indefinite noun of بُوسْتَان orchard. Arab. form تَازَه تَازَه تَر comparative form of تَازَه (often written بُستَان). Root بَسْت. اَز from, than. گِلِسْتَان comp. of گُل a rose, and اِسْتَان place, &c. اِرم Iram, the name (عَلَم) of a celebrated garden,

said formerly to have existed in Arabia Felix. These two words are in construction and the first accordingly takes the vowel *kaṣra*. In this case the former is called the مُضَاف; the latter the مضاف إِلَيْهِ.

هَوَايَ أَنْ نَسِيمَ بَهَارًا اِعْتَدَالَ بَخْشِيدِي. *The air of it equalized the gale of the spring.* هَوَا air, &c. Arab. form نَعَلَ, Root هَوَى it blew (i. e. the wind). This word being in construction with أَنْ takes ي with the vowel *kaṣra* (see p. 21). اِسْمِ اِشَارَةِ أَنْ demonstrative pronoun *that*, اِسْمِ اِشَارَةِ نَسِيم air, gale. Arab. form نَعِيلٌ. Root نَسَمَ it blew gently. بَهَارًا spring. رَا is the sign of the dative case (p. 22). This word is in construction with the preceding, and is governed in the oblique case by the following verb. اِعْتَدَالَ اِعْتَدَالَ بَخْشِيدِي it equalized. اِعْتَدَالَ equalization. Maṣdar or verbal noun of the 8th conjugation active of عَدَلَ he did justly. بَخْشِيدِي he or it gave. 3 pers. sing. potential mood of بَخْشِيدَنَ to give Comp. verb (see p. 110).

شَمَامَهُ رِيحَانِ رُوحِ فَرَايشِ دِمَاغِ جَانَرَا مُعَطَّرَ سَاخِتِي. *The scent of its spirit-refreshing odoriferous herb perfumed the sensorium of the soul.* شَمَامَهُ scent. Form فَعَّالَةٌ. Root شَمَ he smelled. رِيحَانِ an odoriferous herb, sweet basil. Form نِعْلَانِ. Root رُوحِ فَرَايشِ its spirit refreshing. رُوحِ spirit. Arab. form فَرَّاحٌ. Root رَوَّحَ he rested, &c. فَرَايِ augmenting, &c. contracted participle of فَرَّوَدَنَ to augment, &c. For

similar compounds see p. 98. شَ conjunct. pronoun. 3 pers. sing. (see p. 61). دِمَاغَ The brain, sensorium, &c. جَانَرَا the soul. These two last words are in construction, and the syllable رَا is added to the latter to shew that it is the objective case to the following verb. عَطَّرَ perfumed. Participle passive of the 2nd conjugation of عَطَرَ it was odorous, سَاخَتِي it made, 3 pers. sing. potential mood of سَاخَتَن to make, do, &c. to which شَمَامَه is the nominative.

نَظَّمَ a string of pearls, verse. Arab. form. نَعَلَ. Root نَظَمَ he arranged &c.

كُلِّسْتَانِي جُو كَلَرَارِ جَوَانِي
كُلِّشِي سِيرَابِ زَابِ زَنْدِگَانِي

A rose garden like the rose bed of youth.

A rose bed moistened with the water of life.

كُلِّسْتَانِي indefinite form of كُلِّسْتَانِ جُو like اَدَاتِ تَشْبِيهِ جُو. place abounding in roses. Comp. of كُلِّ and زَار (see p. 109), جَوَانِي hāṣili maṣṣadar of جَوَانِ young : (see p. 107). كُلِّشِي rose-bed, &c. سِيرَابِ moist, fresh, زِ حرفِ مَعْنَوِي prep. This particle, which is necessary to complete the sense, has been omitted in all the editions of this grammar which I have seen. But in the Calcutta edition of the Anvārī Soheili, p. ٤٢, as well as in three MSS. in the Public Library in Cam-

bridge in Mr. Lewis's Collection, it is found. آب مُضَاف water, آب زَنْدَگَانِي life. Hāṣili maṣḍar from زنده living, &c.

نَوَائِي عِنْدَلَيْشِ عِشْرَتِ اَنْگِيزِ
نَسِيمِ عَطَرِ سَائِسِ رَاحَتِ آمِيزِ

The notes of its nightingales exciting delight ;

Its odour-like gale mixing tranquility.

نَوَا sound, &c. in construction مُضَاف (p. 21). عِنْدَلَيْشِ nightingale, مُضَاف إِلَيْهِ. عِشْرَتِ conjunct. pronoun, his, its, &c. delight, &c. Arab. form اَنْگِيزِ. Root عَشَرَ contracted participle of اَنْگِيزْتَن to excite, (see p. 99). عَطَر perfume. سَا particle of similitude, (p. 106,) the particle of ي is added on account of the following pronoun شِ tranquility, &c. Form رَاحَتِ. Root رَاحَ آمِيزِ mixing, contr. part. of آمِيزْتَن to mix, (see p. 99).

وَبَرِ يَكِ كُوشَه چَمَنِ كُلبَنِي بُود And in one corner of his garden there was a rose-bush.

وَبَرِ in, upon, prep. يَكِ one, عَدَدِ corner, كُوشَه. اِسْمِ عَدَدِ. وَاوِ عَطَفِ and وَ كُلبَنِي a rose-bush, indefinite form of كُلبِنِ. چَمَنِ garden, مُضَاف. بُود, third pers. pret. sing. of بُودَن to be.

تَازَه تر از نِهَالِ کَامِرَانِي وَسَرافَرَز تر از شَاخِ شَجَرَه شَادَمَانِي More fresh than the young plant of desire, and more elevating than the branch of the tree of mirth

تَازِدتر *more fresh*, as above, اَز *than*, نِال *the young plant*, كَامرَانِي *desire*, comp. of كَام *desire*, and رَانَ contr. part. of رَانَدَن *to drive*, سَرَافَرَاتَر *comp. of سر the head*, and اَفَرَاَز contr. part. of اَفَرَاخْتَن *to elevate*. تر forms the comparative degree. شَاخ *branch*. شَجَرَة *tree*. Arab. Form فَعَّلَة. Root شَجَرَ *he changed*, &c. شَادَمَانِي *hāṣili maṣdar of شَادَمَان glad, happy*, &c. These three last nouns are in construction.

هَر رُويِ كُلِّينِ *Every morning upon the face of the rose-bush*. هَر صَبَاح *every morning*. Form فَعَال. Root صَبَحَ *upon*, prep. رُويِ *the face*, مُضَاف. كُلِّينِ *the rose bush*.

كُلِّ رَنگِينِ چُونِ عِذَارِ دِلْفَرِيْبَانِ نَازُكْ خُوِي وَرُخْسَارِ سَمَنْبِرَانِ يَاسَمِينِ بُوِي بِشُكُفْتِي
A coloured rose blossomed like the cheek of heart-deceiving damsels of gracious disposition; or (like) the cheek of the jessamine-bosomed scented with jessamine. كُلِّ رَنگِينِ *a coloured rose*. چُون *like*, دِلْفَرِيْبَانِ *the cheek*. Arab. form فَعَال. Root عَذَرَ *he excused*, دِل *the heart*, and فَرِيْب contr. part. of فَرِيْفْتَن *to deceive*. Plural number. نَازُكْ خُوِي *comp. of نَازُكْ gracious*, and خُوِي *disposition*, رُخْسَارِ *the face*, سَمَنْبِرَانِ *comp. of سَمَن jessamine*, and بَرِ *the bosom*. Pl. num. يَاسَمِينِ *jessamine*, بُوِي *scent*. بِشُكُفْتِي *third pers. sing. potential of شُكُفْتَن to blossom*, with ب prefixed, which is merely pleonastic.

بَاغْبَانِ بَا آن كُلِّ رَعْنَا عِشْقِ بَازِي آغَازِ نَمُوْدَه كُفْتِي *The gardener beginning*

the game of love with that beautiful rose, said. بِا prep. *with*, رَعْنَا *beautiful*. Form نَعَلَا. Root رَعَن *he adorned himself*, عَشَق *love*. Form رَعِل root عَشَق *he loved*, بَازِي *game*. Hāṣili maṣdar of بَاز contr. part. of بَاخْتَن *to play*. آغاز *the beginning*, نَمُودَن *doing*, &c. part. of نَمُودَن (see p. 110.) 3 pers. sing. Potential mood of گُفْتَن *to say*.

کُل بَرِیَر لَب نَمِیدَانَم چِه مِیگوید *I know not what the rose says under his lip*, (imperceptibly). بَرِیَر comp. of بَه *in, to*, &c. زِیَر *under*, لَب *the lip*. نَمِیدَانَم of نَه *not*. مِی particle prefixed to the present tense; and دَانَم *I know*. 1 pers. sing. pres. of دَانِسْتَن *to know*, چِه *what*, مِیگوید. 3 pers. sing. pres. of گُفْتَن *to say*.

کِه بَاز بُلْبُلَانِ یِی نَوَرا درِ فغانِ مِی آورد *That he brings back the helpless nightingales in lamentation.* کِه *that*, conj. اِسْمِ مَوْحُول usually applied to animated things, as چِه *is* to inanimated. آورد *he brings back*, بَاز *back*, frequently prefixed to verbs. مِی آورد 3 pers. sing. pres. of آوردَن *to bring*. بُلْبُلَانِ *nightingales*, pl. of بُلْبُل. یِی نَوَرا *helpless*, یِی prep. without, and نَوَرا *help*. را shews this word to be the objective case to the verb. در *in, into*, &c. فغانِ *lamentation*.

بَاغْبَانِ رُوزِی بَرِ عَادَتِ مَعْهُدِ بَتَمَاشایِ کُل آمد *The gardener upon a day by established custom came to see the rose.* رُوزِی *on a day*, indefinite form of رُوز *day*. بَر prep. *upon*, &c. عَادَتِ *custom*. Form نَعَلَّة. Root عَوَد *he returned*, &c. مَعْهُدِ *established*, part. pass. form مَعْهُول of

عَدَّ *he appointed*. بِه *to, for* تَمَاشَاي *the sight*. مَضَاف 3 pers. sing. pret. of آمَدَن *to come*.

بُلْبُلِي دِيد نَالَن كِه رُوي دَر صَحْفَه كُل مِي مَآيِد *He saw a nightingale lamenting, which continued rubbing his face upon the leaf of the rose*. دِيد *he saw*, 3 pers. sing. pret. of دِيدَن *to see*. نَالَن part. pres. of نَالِيدَن *to lament*. صَحْفَه *leaf, page*. Form نَعِيْلَه. Root حَفَف. Other copies read here مَالِيدَن *plate, dish, &c.* مِي مَالِيد 3 pers. sing. pret. of مَالِيدَن *to rub*.

شِيرَازَه جِلْد زَرَنگَارِ اُورَا *The binding of its gold coloured volume*. شِيرَازَه *binding, sewing*. جِلْد *volume*. Arab. زَرَنگَار *gold coloured*, comp. of زَر *gold*, and نِگَار *painting*, contract. participle of نِگَارِيدَن *to paint*, &c. اُورَا oblique case of او *he, it*, governed by the following verb, گُسیخت.

بِمَنْقَارِ تَبِز *with sharp bill*. مَنْقَار (form مَنَعَال) noun of instrumentality. تَبِز *sharp*, a Persian adjective in construction with the foregoing word. (see p. 40.) نَقَر *he perforated*. Arab. اسم الآله

دیگر *one*, numeral. یَك prep. *from*. از *from each other*. از یکدیگر *other*.

گُسیختَن مِي *he tore*, continuative preterite, 3 pers. sing. of گُسیختَن *to tear*.

دَر نِگَرِیَسْتَن *looks upon*, comp. of دَر and نِگَرِیَسْتَن *to look upon*, 3 pers. sing. pres. (مِي is frequently omitted,) agreeing with the nominative كِه preceding.

شود *becomes intoxicated.* مست *intoxicated.* شود *he becomes.*
 3 pers. sing. pres. of شدن. The difference between شدن and بودن is,
 that شدن means *to be or become.* بودن *to be, or remain.*

سرشته *the thread, comp. of سر the head, summit, extremity, &c. and*
 رشته *thread.*

اختیارش *his power, choice, &c.* اختیار verbal noun or maṣḍar of the
 8th conjugation, from the root خیر or خار *he was in a good condition* ش
 is the conjunct. pronoun 3 pers. sing.

بآغبان پریشانی آوراق گل مشاهده نمود. *The gardener witnessing the*
scattered condition of the leaves of the rose. پریشانی ḥāṣili maṣḍar of
 ورق *scattered, perplexed, &c.* آوراق broken arabick plural of ورق
a leaf. (form افعال) مشاهده participle passive 3rd conj. of the verb شهد
he witnessed, comp. with نمودن, see p. 110, &c.

دگر بیان شکیبائی بدست اضطراب چاک زد. *He tore the collar of pa-*
tience with the hand of confusion. گریبان *the collar.* شکیبائی *patience.*
 Hāṣili maṣḍar from شکیباً (p. 108). بدست *with the hand.* اضطراب *con-*
fusion. Maṣḍar of the 8th conjugation of ضرب *he struck.* Where ط is
 inserted after the first radical instead of ت. (see p. 35) چاک زد *he tore.*
 (comp. verb. see p. 110).

ودامن دلش بخار چگر دوز بقراری درآویخت. *And suspended the*
skirt of his heart upon the liver-piercing thorn of uneasiness. دامن

دَلَشَ the skirt of his heart. Nouns in construction, with the pronoun attached to the latter; بَحَارَ on the thorn. prep. بَ to, on, &c. and خَارَ a thorn. جِگَرِ دُوزِ liver piercing. جِگَرِ the liver, and دُوزِ contracted participle of دُوختَنَ to sew, stitch, &c. بِيَقَرَارِيْ uneasiness, comp. of يِي prep. without, and قَرَارِيْ case, stability, &c. Hāṣili maṣḍar of قَرَارَ Arab. firm, solid, &c. form فَعَالٌ. دَرَاوِيختَ he suspended. 3 pers. sing. pret. of دَرَاوِيختَنَ. (comp. verb. see p. 110).

رُوزِ دِيگَرِ هَمَانِ حَالِ وُجُودِ گِرِفْتِ. On another day the same circumstance assumed existence. رُوزِ دِيگَرِ on another day, nouns in construction. حَالِ هَمَانِ the same circumstance. هَمَانِ comp. of هَم even, also, and آن that. حَالِ state, circumstance, &c. Arab. form فَعَلٌ from the root حَوَلَ or حَالِ to go round about. وُجُودِ existence. Maṣḍar of the form فُعُولٌ from the verb وَجَدَ he found. گِرِفْتِ it took, assumed. 3 pers. sing. pret. of گِرِفْتَنَ to take.

وَشُعْلَهٗ فِرَاقِ گُلِ . . . دَاغِ دِگَرِشَ بَرِ سِرَّانِ دَاغِ نِهَادِ. And the flame of separation from the rose, placed him another scar upon the head of that scar. شُعْلَهٗ فِرَاقِ گُلِ a flame. Arab. form فُعَلَةٌ, root شَعَلَ he kindled a flame. فِرَاقِ separation. Arab. form فِرَاقٌ, root فَرَّقَ he separated. گُلِ a rose. The two first of these nouns are in construction with that which follows them respectively. دَاغِ دِگَرِشَ a scar. دَاغِ a scar. دِگَرِ for دِيگَرِ another. With the conjunct. pronoun شِ his, &c. بَرِ upon. prep. سَرِ the head,

summit, &c. دَاغِ آن of *that* scar. نِهَاد *he or it placed*. 3 pers. sing. pret. of the verb نِهَادَن *to place*.

In the above instances : viz. دَامَنِ دَلَشِ رُگَرِ بِيَانِ شَكِيْبَانِي and دَاغِ دِرْگَرَشِ the را which marks the objective case has been omitted, because the nominatives and objectives being of different kinds, no ambiguity arises from its omission (see p. 131).

The مَصْرَاع i. e. *hemistich*, is here inserted in the middle of a sentence, which is often the case.

روزِ سِيَوْمِ On the *third day*.

بَحْرَكْتِ مِيقَارِ بُلْبُلِ By the *motion of the nightingale's bill*. بَ or بِه prep. *by, to, &c.* حَرَكْتِ *motion*. Arab. form نَعَلَّةٌ root حَرَكْتِ *he moved*. مِيقَارِ *bill*, as above.

كُلْ بَتَارَاجِ رَفْتِ وَخَارِ بَمَانْدِ The *rose went in plunder, but the thorn remained*. رَفْتِ *went*. 3rd pers. sing. pret. from رَفْتَن *to go*. وَخَارِ *and, but, the thorn*. بَمَانْدِ of بِه or بَ pleonastic, and مَانْدِ 3 pers. sing. pret. of مَانْدَن *to remain*.

خَارْخَارِي از آن بُلْبُلِ دَرِ سِيْنِهٖ دِهْقَانِ پَدِيدِ آمَدِهٖ *Inquietude appearing in the breast of the husbandman on account of the nightingale*. خَارْخَارِي *Inquietude*. Hāṣili maṣdar خَارْخَارِ *unquiet, &c.* پَدِيدِ آمَدِهٖ comp. verb of پَدِيدِ *manifest, &c.* and آمَدِهٖ *having come*. Participle past. of آمَدَن *to*

come. *دَر سینه دِهقان* *In the bosom of the husbandman.* *سینه* breast, bosom. *بُلْبُل از آن* *from, or on account of, the nightingale.*

دَامِ قَرِیبِی دَر رَاہِی وَی نِهَاد *He placed the trap of deception in his way.* *دَام* a trap. *قَرِیبِی* deception. *Hāṣili maṣdar* of *قَرِیب* contracted participle of *قَرِیْفَتَن* to deceive. *دَر رَاہِی وَی* in his way. *وَی* his, him, &c. the same as *او* a personal pronoun with us, but with the Persians *اِسْمِ اِشارَة* a demonstrative pronoun. *نِهَاد* he placed, as above.

بُیْدَانَه حَیْل اَوْرَا صَید کَرْدَه دَر زَنْدَانِ قَفَسِ مَحْبُوسِ سَاخْت *And, having taken him with the seed (grain) of deception, he imprisoned him in the prison of a cage.* *بُیْدَانَه* *حَیْل* with. *بُیْدَانَه* seed, grain, &c. *حَیْل* deception. Arab. *maṣdar* of the form *فَعْلٌ* from the verb *حَیْل* deceive. *صَید کَرْدَه* having taken, participle past of *صَید کَرْدَن* to hunt, take by hunting, &c. *اَوْرَا* oblique case of *او* him. Governed by the verb *صَید کَرْدَه* *زَنْدَانِ* a prison, *قَفَسِ* a cage, in construction. *مَحْبُوسِ* Participle passive *مَفْعُول* of *حَبَسَ* he imprisoned. *سَاخْت* he made, &c. 3rd pers. sing. pret. of *سَاخْتَن* to make, &c. *مَحْبُوسِ سَاخْت* he made imprisoned; i. e. he imprisoned.

بُلْبُل بِیْدِل طُوطِی وَار زَبَانِ بَکْشَادُ وَگُفْت *The heartless nightingale opened his mouth like a parrot and said.* *بِیْدِل* comp. of *بِی* without, and *دِل* heart, heartless. *زَبَانِ بَکْشَادُ* opened (his) tongue. *زَبَانِ* tongue.

بِکُشَاد pleonastic. کُشَاد 3rd pers. sing. pret. of کُشَادَن to open. رَا the oblique case is omitted as unnecessary. طُوطِی وار parrot like. طُوطِی a parrot, and وار a particle, (see p. 104.)

اَي عزيز مَرَا بَچِه مُوجب حَبَس كَرْدَد. O sir, for what reason have you imprisoned me? اَي O, interjection, صَوْت عزيز Sir. Arab. form فَعِيلٌ root, عَزَّ powerful, &c. مَرَا me, oblique case of مَن governed by the following verb. بَچِه prep. and چِه what. اِسْم مَوْدُول cause, active participle of the fourth conjugation. Arab. from وَجَبٌ necessary. حَبَس كَرْدَن thou hast imprisoned, 2 pers. sing. pret. of حَبَس كَرْدَن imprisonment, comp. verb. (see p. 110, &c.)

از چه سَبَب بَعْقُوبَتِ مَن مائل شده For what reason have you been inclined to punish me? سَبَب cause, reason. Arab. form نَعَلٌ from the root سَبَّ he cut, &c. مائل مائل participle active نَاعِلٌ of the verb شَدَن you have become, 2 pers. sing. pret. of مائل he inclined. مائل مائل literally, for my punishment. ب prep. to, for. بَعْقُوبَت punishment. Form نَعْلَةٌ from the verb, عَقَب followed, injured, &c.

اگر صَوْرَتِ بَچِهَتِ اِسْتِمَاعِ نَعْمَتِ مَن كَرْدَد. If you have formed (a wish) for hearing my song. اِگر if. كَلِمَةُ شَرَطِ كَرْدَد. you have formed. صَوْرَت form, from the root صَارَ he inclined towards, &c. form نَعْلَةٌ. صَوْرَت كَرْدَن to do, &c. comp. صَوْرَت كَرْدَن to form,

devise, &c. *اِسْتَمَاعَ*, بِجِهَتِ side, tract, part. &c. from *وَجَّهَ* he turned the face towards, &c. Form *فَعْلَةٌ*, but the first radical being dropt, because unable to move the vowel, it becomes *عَلَّةُ*. *اِسْتَمَاعَ* hearing. Maṣḍar of the eighth conjug. Arab. root. *سَمِعَ* heard. *نَغَمْتُ* my song, root *نَعَمَ* he read or sung in a low voice, form *فَعْلَةٌ*.

خودِ my own nest is in thy garden. *بُوسْتَانِ* nest, *تُست* reciprocal pronoun, self, own, &c. (p. 62) *مُشْتَرِكِ* nest, contraction for *تُوأست* thine is.

دَمِ At the time of dawn my musical house, are the borders of thy rose-garden. *سَحَرِ* breath, moment of dawn. Arab. *سَحَرَ*. Form *فَعْلٌ*. Root *سَحَرَ*, fourth conj. it was early, &c. *طَرَبْخَانَه* music house. Of *طَرَبَ* music, delight. Arab. form *فَعْلٌ*. Root *طَرَبَ* moved gently, &c. and *خَانَه* house. Pers. *اَطْرَافِ* parts, sides, &c. broken plural, form *اَنْعَالٌ* from *طَرَفٌ*. In construction with the word *كُلِّسْتَانِ*.

وَأَكْرَمَعْنِي دیگر *بَخْشِیَالِ* گذرانیده. But if you have caused another object to pass in your imagination. *مَعْنِي* meaning, object, &c. form *مَفْعَلٌ*. Root *عَنِ* intended, in construction. *بَخْشِیَالِ* in imagination. *بِ* prep خیال. Form *نَعَالٌ*. Root *خَالَ* وخیل he imagined. 2 pers. sing. pret. of the verb *گُذْرَانِیدَن* causative verb of *گُذشتَن* to pass.

مَرَا از *مَا فِي الصِّمْرِ* خود *خبر ده* Acquaint me with what (is) in thy

mind. خبر دِه *give intelligence*, imperative, 2 pers. sing. of the compound verb خبر دادن *to give intelligence*. از *of, from*. ما *that which*, &c. Arab. في *in*, prep. - Arab. الصَّمِير *the mind*. ال *the definite article*. صَمِير *mind*. Form نَعِيلٌ. Root ضَمَر fourth conj. *he thought*. خود *reciprocal pronoun, own, &c.*

دِهقان گفت هیچ میدانی که بروزگار من چه کرده *The husbandman said, do you know what you have done, as it respects my fortune ?* هیچ *any thing, mostly used with a negative*. میدانی *you know*, 2 pers. sing. pres. of دانستن *to know*. بروزگار *time, fortune, &c.* in construction with من *my*. چه *what, as above*.

وَمَرَّا بِمُفَارَقَتِ يَارِ نَازَنِينِ چَند بَارِ آزرده *And how often you have injured me by a separation from my amiable friend ?* چَند بَارِ *how often ?* آزرده *you have injured me*. 2 pers. sing. pret. of آزدن *to injure*. بِمُفَارَقَتِ *separation*. ب *prep. by, in, &c.* مُفَارَقَتِ *separation*. Arab. form مُفَاعَلَةٌ *part. passive, 3 conj. from فَرَقَ he divided*. يَار *friend, lover*. نَازَنِينِ *delicate, amiable*.

مَزايِ آن عَمَلِ بَطْرِيقِ مُكَافَاتِ هِمِينَ تَوَانَد بُود *The due punishment (for) that action by way of retribution may be even this*. مَزايِ *desert, reward, &c.* عَمَلِ *action*. Arab. form فَعَلَ. Root عَمِلَ *he did, &c.* بَطْرِيقِ *way, road, &c.* ب *prep. by, in*. طَرِيقِ *way, road, &c.* Arab. form فَعِيلٌ. Root عَرَقَ *he came by night, &c.* مُكَافَاتِ *retribution*. Form مُفَاعَلَةٌ *part. pass. 3 conj*

of كُنِيَ *it was sufficient*, &c. هَمِينَ comp. of هم *even, also, and* این *this, the same*, &c. بُود تَوَانَد *may be*. تَوَانَد 3 pers. sing. pret. of تَوَانَسْتَن *to be able*. بُود 3 pers. sing. pret. of بُودَن *to be*. تَوَانَسْتَن, and خَوَاسْتَن seldom require an infinitive to follow them: the same is true of بَايَد *it is necessary*, and شَايَد *it is proper*.

تَوَاذَر دَارُ وِدِيَار مَانَدَه وَاز تَفَرُّجُ وَتَمَاشَا مَهْجُور شُدَه *That you, relinquishing home and country, and being separated from diversion and delight.* دَارُ وِدِيَار *house and country*. Arab. دَار. Form نَعَلٌ. Root دَارَ, دَوَرَ *he went round about*. دِيَار plural of paucity of دَار. Form نَعَالٌ. مَانَدَه *having relinquished*, part. pass. of مَانَدَن *to remain, relinquish*, &c. تَفَرُّجُ magdar of the fifth conj. Arab. of فَرَجَ *he divided, opened*, &c. and conj. 5, *to take pleasure*, &c. تَمَاشَا Pers. *show, amusement*, &c. مَهْجُور *separated*. Part. pass. form مَفْعُولُ of هَجَرَ *he left, deserted*, &c. شُدَه *being*, part. of شُدَن *to be, become*.

زَارِي دَر كُوشَه زَنَدَان مِي زَارِي *In the corner of a prison should continue (to) complain.* كُوشَه *a corner*. مَضَاف. مِي زَارِي 2 pers. sing. pres. of زَارِيَدَن *to complain*. The particle مِي generally implies continuity.

وَمِنْ هَم دَرِ هِجْرَان كَشِيدَه وَدَرِ فِرَاقَتِ جَانَانِ چَشِيدَه *and (whilst) I also, suffering the pain of desertion, and tasting the pain of the absence of (my) beloved.* هَم also. دَرِ هِجْرَان *desertion*. Arab. form نَعْلَانٌ. Root هَجَرَ *he deserted*, &c. مَضَافِ اليه كَشِيدَه *prolonging*,

bearing, &c. part. pass. of فَرَاقَتِ كَشِيدَن separation, &c. Arab. form نَعَالَةً. Root فَرَّقَ he separated. جَانَان plural of جان soul, a term of endearment. چَشِيدَه tasting. Part. of چَشِيدَن to taste.

كَلْبَهْ دَر كَلْبَهْ أَحْزَانِ مِي نَالَمْ Continue to grieve in the cell of sorrows. كَلْبَهْ cell. أَحْزَان broken plural, form اَفْعَالٌ of حَزَنَ he was sad, &c. نَالَم 1 pers. sing. pres. of نَالِيدَن to grieve.

بِنَالِ بُلْبُلِ اَگَر بَا مَمَتِ سَرِ يَارِ يَسْتِ Mourn (O) Nightingale if with mine is the origin of thy love. بِنَالِ imperative of نَالِيدَن to grieve. مَن حَرْفِ مَعْنِي بَا with. prep. 2 pers. sing. with ب prefixed. اَمْرِحَا نَمِرْ me, my, &c. تَ conjunctive pronoun 2 pers. sing. This pronoun may be joined with any word in the sentence as the measure of verse, or euphony shall require. It must be construed here with يَارِي love, thy love, سر head, principle, &c. يَارِي hāşili maşdar of يَار friend, lover. سَت for اَسْت is.

كِه مَا دُو عَاشِقِ زَارِ يَم وَكَارِ مَا زَارِ يَسْتِ For we are two afflicted lovers, and our business is affliction. مَا we. دُو two. عَاشِقِ lover. part. pres. Arab. form فَاعِلٌ. Root عَشِقَ he loved. Persian numerals require the thing numbered to be in the singular number, see p. 128. زَار afflicted, &c. رَارِي affliction. Hāşili maşdar of زَار afflicted. سَت for اَسْت is, as before.

بُلْبُلُ كُفَّتْ أَرَيْنَ مَقَامَ دَرْگُذَرُ وِبَرِ آندِش. *The nightingale said, leave this place (resolution) and consider.* بُلْبُلُ for آراین from this. مَقَامَ place or resolution. Arab. form. مَفْعَلٌ, noun of place. مَكَانَ, ظَرْفِ مَكَانَ, it has also the same signification with اِقَامَةً appointing, &c. Root قَامَ, قَامَ he stood. بَرِ آندِش pass away. Imper of دَرْگُذشتَن to pass away, leave. بَرِ آندِش Imp. 2 pers. sing. of بَرِ آندِشِيدَن to consider.

كِه مَن بَدِین مِقْدَارِ جَرِیمَه کِه کُلِی رَا پَرِیْشَان کَرْدَه آم مَحْبُوس گَشْتَه آم. *That I, with this quantity of crime, that I had torn a rose, have been imprisoned.* بَدِین for این (p. 60). مِقْدَارِ quantity. Form مِفْعَالٌ noun of instrument, &c. Root قَدَر he determined by measure, &c. جَرِیمَه sin, crime. Arab. form نَعِیلَتٌ. Root جَرَمَ he sinned, &c. آم پَرِیْشَان کَرْدَه آم I tore. comp. verb. 1 pers. sing. pret. مَحْبُوس imprisoned, Part. pass. of گَشْتَن he imprisoned. گَشْتَه آم I am become. 1 pers. sing. pret. from گَشْتَن to become.

تُو کِه دِلِی رَا پَرِیْشَان مِی سَازِی حَالِ تُو چُون خَوَاهَد بُود. *You, who continue to tear a heart, what shall your state be ?* پَرِیْشَان مِی سَازِی comp. verb. 2 pers. sing. pres. of سَآختَن with the continuative particle مِی دِلِی رَا objective case of دِلِی indefinite form (having the تَنْکِیرِ of دِلِی of heart, governed by the above mentioned verb. حَالِ state, &c. چُون how, &c. Interrogative pronoun. اِسْمُ اَلْاِسْتِفْهَامِ. خَوَاهَد بُود 3 pers. sing. fut. of بُودِن governed by the nominative حَالِ.

گنبد گردنده ز روی قیاس
هست به نیکی و بدی حق شناس

He who turns round the vault (of heaven) by rule, knows the just retribution for both good and evil.

گنبد part. pres. of گردیدن to turn round. The author of this grammar seems to have read گنبد; for he has translated "He that formed," &c. قیاس for از روی from or by the face, aspect, mien, &c. قیاس analogy, rule, &c. Form قاس from the root قیس he measured, &c. هست 3 pers. sing. pret. of هستن to be. هست is the substantive verb. است the mere logical copula. به in, for, as it respects, &c. نیکی goodness, hāṣili maṣdar of نیك good. بدی badness. حق شناس knowing the right, due. Comp. of شناس contracted participle of شناختن to know, and حق right, due &c.

هر که نیکی کند آتش رسید
و هر که بدی کرد زبانش رسید

Whoever does good, that shall be his portion: and whoever does evil, destruction shall overtake him.

هر every one. که who. نیکی hāṣili maṣdar of نیك good. آتش comp. of آن that, and ش pronoun. رسید 3 pers. sing. pret. of رسیدن to arrive. But when a sentence contains a conditional and corresponding member, the preterite is used in the latter in a future sense. (Lumsden's Gram.

Vol. II. p. 321, &c.). *کرد* *hāṣili maṣḍar* of *بد* *bad*. *زبان* comp. of *زبان* *ruin, damage, &c.* and the pronoun *ش* *as before*.

این سخن بر دل دهقان کارگر آمد و بلبل را آزاد کرد. *This discourse becoming operative upon the heart of the husbandman, he liberated the nightingale.* *سخن* or *مُخَن* *word, discourse.* *کارگر* comp. of *کار* *affair, &c.* and *گر* *effecting*, contracted participle of the verb *گشتن* *to become, &c.* *آمده* part. past. of *آمدن* *to come.* *آزاد کرد* 3 pers. sing. pret. of *آزاد کردن* *to set at liberty.* comp. of *آزاد* *free, &c.* *کردن* *to make, &c.* *بلبل را* objective case governed by the verb *آزاد کرد*.

بلبل زبانی بازادی کُشاد و بگفت. *The nightingale opened his mouth with freedom and said.* *زبان* noun of unity from *زبان* *the tongue.* *بازادی* comp. of *به* *in, &c.* *آزادی* *freedom.* *کُشاد* *Hāṣili maṣḍar* of *آزاد* *free.* 3 pers. sing. pret. of *کُشادن* *to open.*

چون با من نکوی کردی بحکم هل جزاء الإحسان إلا الإحسان مکافات آن *باید کرد*. *Since you have dealt kindly with me, according (to the sentiment) how can one repay a kindness, but by a kindness? it is proper that retribution be made.* *چون* *since, &c.* *بحکم* *by means, according to, &c.* *هل* *how? اسم الاستفهام* *جزاء* *he or it repays.* Root 3 pers. sing. pret. *إحسان* *literally, the doing good.* *ال* *the Arabic definite article.* *إحسان* *Maṣḍar* of the 4th conj. of the verb *حسن* *he was good, &c.* *إلا* *unless,*

except, particle of exception حَرَفُ الْإِسْتِنَاءِ, requiring an accusative case after it. الْإِحْسَانُ, as above, governed by اِلَّا. مَكَاثِبِ آن retribution of that. بَايَدَ it is proper, impersonal verb. 3 pers. sing. pres. كَرْد 3 pers. sing. pret. of كَرْدَن to do.

بِدَانِ كِه دَر زِيرِ دِرَخْتِ كِه اِيستاده افتابه است پُر از زَر Know that under the tree (under) which you stood, there is a vessel full of gold. بِدَانِ Imper. 2 pers. sing. with ب prefixed. اَمْرِ حَاضِرِ from the verb. دَانِسْتَن to know. زِيرِ beneath, &c. prep. After another preposition, as in the present instance, it seems rather to mean the under or lower part, and hence takes the *ḵaṣra* of construction. نَدِ near, and مِيَانِ between, are construed in the same manner. دِرَخْتِ tree. كِه which. اِيستاده you stood. 2 pers. sing. pret. of اِيستادن to stand. There is an ellipse of دَر زِيرِ آن beneath which, to be supplied. اِفْتَابَه a vessel, the ي of unity is here supplied by (ي) see p. 25. پُر full. از of, from, prep. زَر gold.

بَر دَار و دَر حَوَاطِجِ خُود صَرَفِ كُن Take up and expend it in your necessities. بَر دَار imper. 2 pers. sing. of بَر دَاشْتَن to take up, حَوَاطِجِ necessities. Broken plural of حَاجَه necessity. Form فَوَاعِلِ. Root حَوَج, حَاجِ he was in want. صَرَفِ كُن expend. Imper. 2 pers. sing. of صَرَفِ كَرْدَن to expend, comp. verb.

دِهقان آن محل را بگاويد و سخن بلبل دُرست يافت The husbandman dug the place, and found the nightingale's word true. محل place, station.

Noun of place, form مَفْعَلٌ. Root حَلَّ *he loosed*. مَحَلٌّ is the place where men or beasts remain when liberated from labour, &c. يَكَاوِدُ 3 pers. sing. pret. of كَاوَدَ *to search, dig, &c.* دُرُسْتُ *true, right, &c.* 3 pers. sing. pret. of يَأْتِي *to find*.

كُفْتُ أَيُّ بُلْبُلٍ عَجَبَ كِهْ أَتَابَهُ زَرّاً دَرِزِيرِ زَمِينِ مِي بِنِي وَدَامَ دَرِزِيرِ *He said, O Nightingale, wonderful! that you see the vessel of gold under the earth, but did not see the trap under the dust.* عَجَبَ Arab. form نَعَلٌ. Root عَجَبَ *he wondered*. زَمِينِ ground. Pers. 2 pers. sing. pres. of the verb دِيدَنَ *to see*, making the aorist خَاكَ *earth, dust, &c.* نَدِيدِي comp. of نَهْ *not*, and دِيدِي 2 pers. sing. pret. of دِيدَنَ *to see*.

بُلْبُلُ كُفْتُ تُوْ أَنْرَا نَدَانِسْتَهُ كِهْ *The nightingale said, have you not known that (adage) that . . .* أَنْرَا oblique case of أَنْ *that*. نَدَانِسْتَهُ 2 pers. sing. pret. of دَانِسْتَنَ *to know*. كِهْ *that* . . .

إِذَا نَزَلَ الْقَدَرُ بَطَلَ الْحَذَرُ *When fate has descended, caution has become vain.* إِذَا *when*, adverb. نَزَلَ *has descended*. 3 pers. sing. pret. Root قَدَرَ *fate*. ال the definite article. تَدَرَّ *fate*. Form نَعَلٌ. Root قَدَرَ *he was powerful*. بَطَلَ *has become vain*. 3 pers. sing. pret. Root لَحَذَرَ *of*. ال the article, and حَذَرٌ *caution*. Form نَعَلٌ. Root حَذَرَ *he was cautious*. Both تَدَرَّ and حَذَرٌ are nominatives to the verbs which precede them respectively. ع The abbreviation for مَصْرَاعٌ *hemistich*.

بَا قَصَا كَارَزَارِ نَتَوَانِ كَرْدَ *It is impossible to contend with fate.* بَا prep. with. قَصَا *fate*. Form فَعَلَ. Root قَضَى he decreed, &c. كَارَزَارِ battle, engagement. تَوَانِسْتَن of نَه not, and تَوَان able, contracted participle of تَوَانِسْتَن to be able. كَرْدَ 3 pers. sing. pret. of كَرْدَن.

نَزُولُ يَابَدُ قَضَايِ الْهِي نَزُولُ يَابَدُ دِيدَهُ بَصِيرَتِ رَا نَه رُوشَنِي مَانَدَ *When the divine decree descends, no light remains to the eye of perception.* نَزُولُ يَابَدُ relative noun (اسم منسوب see p. 45) of إِلَه a God, divine. نَزُولُ 3 pers. sing. pres. of نَزُولُ يَأْتِنَ to descend, comp. of نَزُولُ descent. Form نُفُولُ. Root نَزَلَ, as above, and يَأْتِنَ the eye, (also. part. past. of دِيدَن to see.) بَصِيرَتِ perception, Form نَعِيْلَه. Root بَصَرَ he saw, perceived, &c. رَا the sign of the dative case. When words are in construction this syllable is always applied to the last, as is also the ي of unity. رُوشَنِي light. Hāṣili maṣdar of رُوشَن light. نَه negative particle. مَانَدَ 3 pers. sing. pres. of مَانَدَن to remain.

وَنَه تَدْبِيرُ وَخِرْدُ نَفَعِ رَسَانَدَ *Nor does counsel or wisdom afford (any) advantage.* تَدْبِيرُ counsel. Arab. form تَفْعِيلٌ, i. e. the maṣdar of the second conj. active voice. Root دَبَّرَ he followed, &c. وَخِرْدُ understanding, &c. نَفَعِ utility, &c. Form فَعَلَ. Root نَفَعَ he was useful, &c. رَسَانَدَ causes to arrive. 3 pers. sing. pres. of the causative verb رَسَانَدَن or رَسَانِيدَن derived from رَسِيدَن to arrive, (see p. 95.)

END OF THE ANALYSIS.

There are a few varieties of reading in the several editions of this tale which it may not be amiss to notice. In the نظم p. 136, زَاب is the reading of the Calcutta edition, and of the MSS. in the Cambridge Public Library; and is no doubt, the true one. Ib. for عَطَّرَ سَائِشَ عَطَّرَ بِيْزِش odour sifting. Page 137, line 5, these copies all read صَفَحَه which has nearly the same signification with that in the text. Ib. line 11. چَاک زَد is the reading of those copies, and is to be preferred. Page 138, line 2, for زَبَانِ بَکْشَاد we have زُبَانِ بَکْشَادَر کُشُوْدَه having opened his mouth in speech. Ib. line 3, for نَعْمَت we have نَعْمَات pl. and line 4, for کُلْستَانِ نَسْت کُلْستَانِ تُو, which has been inserted in the text, as being more conformable to the idiom. Ib. line 5. پیرِ دِهْتَنانِ کُفْت the aged husbandman said. Then follows this distich which has been wholly omitted by Sir Wm. Jones.

بَیْت

تَا کِي آزارِي مَرَا يَارِبِ نَمَانِي اَي رَقِيب
تَا بَكِي بُوْهي رُخْش يَارِبِ بَر اَفْتِي اَي نَقَاب

How long, alas ! O rival, will you not cease to trouble me ?

How long, alas ! O veil, will you refuse to hide his face ?

تا particle, until, usque ad, کِي when ? آزارِي injury. Hāṣili maṣḍar of آزار contr. part. of آزارَدَن to injure. مَرَا oblique case of مَرَن governed by the following verb. يَارِبِ O Lord ! Alas ! &c. نَمَانِي not, and مَانِي 2 pers. sing. pret. of مَانَدَن to remain, relinquish, &c. اَي O, inter-

jection, رقیب *rival*. Form نَعِیلٌ. Root رَقَبَ *he watched*, &c.
 رُخْشَ for. تَابَدَکی *quo usque?* هَاشِلِی مَاشَدَارِ of پوشِ covering. رُخْشَ
his face, of رُخْ the *face*, and the pronoun شِ *his*, &c. بَرَأَنْتِي *dost thou*
refuse? 2 pers. sing. pres. of بَرَأْتَدَنْ *to refuse*. اَی نِقَابِ *O veil*.
 نِقَابِ. Form نَعَالٌ. Root نَقَبَ *he perforated*, &c.

Ib. line 7, for دَارُ وِدیَارِ we have مَانَدَه یَارُ وِدیَارِ *restrained from*
friend and country. Ib. lines 8 and 9, for دَرِدِ هِجْرَانِ کَشِیدَه we have
 دَرِدِ هِجْرَانِ مُبْتَلَا کَشْتَه *becoming distressed by the pain of separation*.
 P. 139, line 1, for اَنْشِ رَسِیدِ we have اَنْشِ رَسَدِ and at the end of the
 following line رَسَدِ, which gives a very good sense. Ib. line 2, for دِهَرِ,
 Ib. line 3-4, for کُشَادِ وِکُنْتِ کُشَادَه کُفْتِ. Ib. after کَرْدِی *by all*
means, &c. Ib. line 5, for اَفْتَابَه اِستِ اَفْتَابَه اِستِ which is the more
 usual way of expressing the تَنْکِیرِ after اِ and before اِستِ. Line 6, for
 بَکَارِیَرِ مَعْرِفِکُنِ which means nearly the same thing. Ib. 2 line, from the
 bottom شَرَفِ نَزُولِ.

A literal Translation of the foregoing Fable.

THE GARDENER AND THE NIGHTINGALE.

It is related that a husbandman had a sweet and pleasant orchard, and a garden more fresh than the bower of Irem. The air of it gave mildness to the gales of the spring, and the scent of its herbs that refreshed the spirits, conveyed perfume to the very soul.

VERSES.

A bower like the garden of youth, a bed of roses bathed in the waters of life; the notes of its nightingales raising delight; its fragrant gale shedding perfume.

And in one corner of his garden there was a rose-bush fresher than the shrub of desire, and more lofty than the branch of the tree of mirth. Every morning on the top of the rose-bush the roses blossomed, coloured like the cheek of heart-alluring damsels with gentle minds, and the face of lily-bosomed maids scented like jessamine. The gardener began to show an extreme fondness for these excellent roses, and said,

A DISTICH.

I know not what the rose says under his lips, that he brings back the helpless nightingales with their mournful notes.

One day the gardener, according to his established custom, went to view the roses; he saw a plaintive nightingale, who was rubbing his head on the leaves of the roses, and was tearing asunder with his sharp bill that volume adorned with gold.

A DISTICH.

The nightingale, if he see the rose becomes intoxicated; he lets go from his hand the reins of prudence.

The gardener viewing the scattered condition of the rose-leaves, tore with the hand of confusion the collar of patience, and rent the mantle of his heart with the piercing thorn of uneasiness. The next day he found the same action repeated, and the flames of wrath occasioned by the loss of his roses,

A N HEMISTICH.


Added another scar to the scar which he had before.

The third day, by the motion of the nightingale's bill,

A N HEMISTICH.

The roses were plundered, and the thorns only remained.

Then the resentment caused by the nightingale broke out in the breast of the gardener; he set a deceitful spring in his way, and having caught him with the bait of treachery, he confined him in the prison of a cage. The disheartened nightingale opened his mouth, like a parrot, and said, Oh, Sir, for what cause hast thou imprisoned me? for what reason hast thou resolved to distress me? if thou formest the desire of hearing my songs,



my own nest is in thy garden, where in the morning thy bower shall be the house of my music ; but if thou hast another idea, inform me of what thou hast in thy mind (an Arabic phrase).

The gardener said, Dost thou not know how thou hast spoiled my fortune, and how often thou hast distressed me with the loss of my favourite rose? It is right that thy action should be requited, and that thou being separated from thy friends and family, and secluded from all joy and diversions, shouldst mourn in the corner of a prison ; whilst I, afflicted with the anguish of separation from my darling flowers, weep in the cottage of care.

A DISTICH OF HAFIZ.

Mourn, O nightingale ! if with me thou regrettest the loss of thy friend,
for we are two mournful lovers, and our employment is weeping.

The nightingale said, Depart from that resolution, and consider, that if I am imprisoned for such an offence as tearing a rose, what will be thy punishment if thou tearest a heart asunder ?

VERSES,

He that formed the sky by exact measure, knows the right rewards for
good and evil ; whoever does well, good will come to him : and if he
does ill, evil will attend him.

This discourse taking effect upon the heart of the gardener, he set the nightingale at liberty. The bird tuned his voice in his free state, and said, Since thou hast done me this service, according to the sentence (in the Alcoran) Is there any recompense for benefits, but benefits ? it is ne-

cessary to reward thee for it. Know, that under the tree where thou standest there is a coffer full of gold ; take it, and spend it to supply thy wants.

The gardener searched the place, and found the words of the nightingale to be true ; he then said, O nightingale ! what a wonder it is, that thou couldst see the coffer of gold beneath the earth, and not discover the springe upon the ground !

The nightingale said, Dost thou not know that (an Arabick sentence) when fate descends, caution is vain ?

A N HEMISTICH.

It is impossible to contend with fate.

When the decrees of heaven are fulfilled, no light remains to the eye of understanding, and neither prudence nor wisdom brings any advantage.

A PERSIAN SONG.

Sweet maid, if thou wouldst charm my sight,
 And bid these arms thy neck infold
 That rosy cheek, that lily hand
 Would give thy poet more delight
 Than all Bocára's vaunted gold,
 Than all the gems of Samarcand.

Boy, let yon* liquid ruby flow,
 And bid thy pensive heart be glad,
 Whate'er the frowning zealots say :
 Tell them their Eden cannot show
 A stream so clear as Rocnabad,
 A bow'r so sweet as Moselláy.

Oh ! when these fair, perfidious maids,
 Whose eyes our secret haunts infest,
 Their dear destructive charms display,
 Each glance my tender breast invades,
 And robs my wounded soul of rest,
 As Tartars seize their destin'd prey.

* لعل مذاب is a *melted ruby* is a common periphrasis for wine in the Persian poetry. See Hafiz, ode 22. The Persian text is inserted in p. 16, &c.

In vain with love our bosoms glow ;
Can all our tears, can all our sighs
New lustre to those charms impart ?
Can cheeks where living roses blow,
Where nature spreads her richest dyes,
Require the borrow'd gloss of art ?

Speak not of fate—ah ! change the theme,
And talk of odours, talk of wine,
Talk of the flow'rs that round us bloom ;
'Tis all a cloud, 'tis all a dream ;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

Beauty has such resistless pow'r,
That e'en the chaste Egyptian dame *
Sigh'd for the blooming Hebrew boy :
For her how fatal was the hour,
When to the banks of Nilus came
† A youth so lovely and so coy !

But ah ! sweet maid, my counsel hear
(Youth should attend when those advise
Whom long experience renders sage) ;
While music charms the ravish'd ear,
While sparkling cups delight our eyes,
Be gay ; and scorn the frowns of age.

* Zoleika, Potiphar's wife.

† Joseph.

What cruel answer have I heard !
And yet by heav'n, I love thee still :
Can aught be cruel from thy lip ?
Yet say, how fell that bitter word
From lips which streams of sweetness fill,
Which nought but drops of honey sip ?

Go boldly forth, my simple lay,
Whose accents flow with artless ease,
Like orient pearls at random strung ;
Thy notes are sweet, the damsels say,
But oh, far sweeter, if they please
The nymph for whom these notes are sung.

END OF THE GRAMMAR.

ADVERTISEMENT.

THE following Index will be found, it is hoped, of considerable use to learners, and to those in particular who are unprovided with dictionaries. It is not only intended as a literal alphabetical explanation and analysis of the extracts and authorities from the various writers interspersed through the Grammar, but as a vocabulary, which may be employed to advantage, by imprinting on the memory a number of useful words.

It may not be improper however to inform those who have made but little progress in this language, that in consulting any dictionary, there is a variety of inseparable particles prefixed and annexed to words, which must be analysed or separated before the meaning can be found: for example,

بکامست which literally signifies to desire is, must not be looked for under the letter ب, but under ک, the ب prefixed being the inseparable preposition, for, to, in, کام implying desire, &c. and ست (است for) the third person singular present of بودن to be.

It is unnecessary to multiply examples, but it will save the learner much trouble if he keep in mind, that the principal of those prefixed particles are,

ال the Arabick article the.

ب (or بی before words beginning with \) the characteristic of the first future, and sometimes of the imperative.

به or ب the preposition to, for, &c.

ب prefixed sometimes by way of pleonasm, to which no translation can give any precise meaning.

با with.

بی without.

ز (for از) from, with, by &c.

ک (for که) which, what.

می or همی characteristics of the present tense.—These characteristics of the present are frequently omitted by the Persian authors.

م (or می before words beginning with \) the negative prefixed to imperatives.

نه or ن (or نی before words beginning with \) the general negative prefixed to all other tenses.*

The particles which are commonly annexed to words are as follow:

The possessive pronouns.

م or ام	my, mine.	ما	our.
ت or ات	thy, thine.	شما	your.
و or ویش	his, her, its.	شان	their.

ان and گان the plural of nouns having reference to living creatures, &c.

* Notwithstanding the above observations, which will save the learner some perplexity in consulting dictionaries, many of the compounded words, and such oblique tenses as differ most from their infinitives, are for his greater ease and satisfaction inserted in this Index.

ها *the plural of inanimate nouns.*

ا or يا *the poetic vocative.*

را *the termination of the oblique cases.*

ست *the third person singular present of بودن to be.*

ي *is sometimes equivalent to our a or one; and at other times after nouns ending with ا or , it shows that the following noun is in the genitive case; and it is then equal to our of.*

The Persian writers make frequent use of the contracted infinitive; when the learner therefore cannot find such words as پرسید or ترسید in the Index, let him look for پرسیدن ترسیدن &c.

. *The A put after some words in the Index shows that they are of Arabick original.*

INDEX.

ا ب

- آب Water, fountain : lustre.
 ابر upon : a cloud.
 آب ايرنگ colour, paint, comp. of آب
 water and رنگ colour.
 اَبَقَ A. he ran away.
 ابن A. son. pl. بَنُون
 اَبَ (annexed to words) thy.
 اَبَسَ fire. اَبَسَ fiery.
 اَثَر A. a mark, impression.
 اَحَدَاق A. pl. of حَدَقَة, the eyes.
 اَحْزَن A. or اَحْزَان care, grief.
 اِحْسَان A. a present, favour, benefit.
 اَحْوَال A. pl. of حَال affairs, conditions.
 اِخْتِيَار A. choice, liberty ; prudence.
 اَخِر A. end, finally ; another.
 اَخِيرِينَ A. moderns ; posterity.

ا ز

- اِذَا A. when.
 اَرَّ bringing, bring thou, from اَوْرَدَن
 اَرَا or اَرَايَ adorning, from
 اَرَاَسَن to adorn.
 اَرَام rest.
 اَرَزَد is worth, from اَرَزِيدَن
 اَرَد may bring, from اَوْرَدَن
 اِرْشَاد A. safety, rectitude.
 اِرَم Iram, name of a fabulous garden
 in the East.
 اَز from.
 اَزَاد كَرْد he set at liberty.
 اَزَادِي liberty.
 اَزَار afflicting, from
 اَزَارَدَن to rebuke, afflict, wound.
 اَزَان from that.

از آنجا thence.

از این from this.

از اینجا hence.

از بهر on account of.

از بهر چه wherefore ? why ?

از جهت on account of.

آزردن afflicted, from آزردۀ

از کجا whence.

آزمودن experienced, from آزما

آزمایش temptation, experience.

آزمودن to try, tempt.

از میان from amidst.

از یکدیگر from one another.

آسا like, resembling : appeasing.

آسودن rest, both from آسایش

اسب or آسب a horse.

استماع a. hearing, sound

استماع نمودند they listened.

آسدة a. a lioness.

آسرار a. pl. of سرّ secrets.

آسمان heaven.

آش (annexed to words) his.

آشک a tear.

آشکار clear, evident.

آشنای love, friendship, familiarity.

آشوب disturbing, from

آشرفن to disturb.

آشیانه a nest.

اضطراب confusion, pain.

اُطراف a. pl. of طرف parts, tracts.

اعتدال a. equality, temperance.

اعتقاد a. belief, faith.

اعظم a. great ; greater.

آغاز a beginning.

آصان a. pl. of غصن branches.

آخیار a. pl. of غیر rivals.

افتاب the sun.

آفتابه or آبنابه a bottle ; a coffer.

افتادن to fall.

افراختن exalting, from افراز

أَفْرَاسِيَابَ Afrāsiyāb, *proper name.*

أَفْرُوخَتَنَ to inflame.

أَفْرُوزَ inflaming, *from the above.*

أَفْرِيدَنَ to create.

أَفْرِينَ creating, *from the above.*

أَفْرَا or أَفْرَايَ increasing, *from*

أَفْرُودَنَ to increase.

أَفْرُونِ increasing.

أَنْسُوسَ !

أَنْشَانَ sprinkling, shedding.

أَنْشَانَدَنَ to sprinkle, shed.

أَفْكَنَ throwing, *from*

أَفْكَنَدَنَ to throw.

أَقْدَاحَ a. *pl. of قَدَحَ*, cups.

أَقْدَاحَهُمَ a. their cups.

إِقْرَارَ a. affirmation, confirmation.

أَكَّاهُ or أَكَّادَ intelligent, vigilant, know-

ledge.

أَكْرَجَه if أَكْرَجَ though.

أَكْرَامَ a. doing honour.

أَكُونُ now.

أَلْ a. the article the.

إِلَّا a. but, except.

الْثَنَاتَ a. esteem, respect.

الْتِيَامَ a. gentleness, lenity.

الْمَحَانِ a. musical notes.

الْصِّمِيرَ a. the mind.

أَلْفَ a. a thousand.

الْوَدَّ sprinkled, stained, *from*

الْوَدْنَ to stain, sprinkle.

إِلَهِيَّ a. O God, heaven ; divine.

الْيَدِ a. the Arab. article prefixed to

يَدَ aid, strength, hand, &c.

أَمَ (*annexed to words*) my.

أَمَانَ a. security, mercy ; sincerity.

أَمَدَ he came ; coming.

أَمَدَنَ to come, approach : the coming,

approach.

أَمَدَ وَشَدَ coming and going.

إِمْرَأَةً a. a woman.

امروز to-day.

امشب to-night.

اموختن to learn, teach.

آموز skilled, teaching.

امیختن to mix.

امید hope. امیدوار hopeful.

امیر a prince, noble.

امیختن mixing, from آمیز

امین A. faithful.

آن that : time : now. آنان those.

انتظار A. desire, expectation.

آنجا there, in that place. آنسو thither.

انداختن to throw, dart.

انداز throwing, from the above.

اندرون within.

آنکث little.

اندیش thought, consideration.

آنکه that which ; he who.

آنکه or آنکاد then, at that time.

آمیختن to excite, raise.

آنگیز raising, exciting.

انوار A. Anwār (lights), proper name.

آنها those.

آنها A. pl. of نهر, rivers.

اوی or او or و he, she, it : his, her,

its.

او خود himself, herself.

آواز a voice, sound : fame.

آوان A. pl. of آن, times.

آور bringing, from آوردن

اورا him, her, it : to him, &c.

اوراق A. pl. of ورق, leaves.

آوردن to bring.

اوضاع A. pl. of وضع, affairs, actions.

اول A. first : the beginning.

اولین A. forefathers, the ancients.

آویختن to hang.

آهل A. skilful : endowed with, possessed of : people.

أهل حِکْمَت wise.

أهو a fawn.

آي coming; come thou, *from* آمدن

آي or آيا O! *sign of the voc. case.*

ایام a. times, days, *pl. of* يوم

ایستادن to stand.

ایشان they; their. خود ایشان themselves.
ایشانرا them: to them.

آي عزيز O Sir!

ایمن a. the right hand.

این this. اینان these.

ایجا here.

اینچنین so, thus.

اینسو hither.

اینک behold.

آئنه a mirror.

اینها these.

ب

ب with; to, for.

با with, possessed of: since.

باب a. a gate; a chapter.

بآختن to play.

باد the wind, air; let it be.

باد صبا zephyr; a gentle gale; the
east or morning wind.

باد wine.

بار a load, baggage.

پارسی Persian.

باري once.

بآختن باز playing, play thou, *from*

باز again, anew.

بازداشتن to with-hold, keep back.

بازنده a player; playing.

بودن being, be thou, *from*

باشد it may be; *from* بودن

باض a. it laid (an egg.)

باغ a garden. باغبان a gardener.

باقی a. the remainder; permanent

بالت fear, care.

پاك pure, chaste, clean.

بالا above, upwards.

بهم together.

باید it is necessary, *from* بایستن

بایستن to be necessary.

ببرد he took or bore up.

بترس fear thou, *from* ترسیدن

بوسید he kissed, *from* بوسیدن *The*

first ب appears to be redundant.

بچه (pl. بچگان) an infant.

بجهت for.

بحر A. metre: the sea.

بخارا Bokhārā, name of a place.

بخشم I would give, *from*.

بخشیدن to give.

بد bad. بدم bad of me.

بد آن to or for these.

بدان know thou. بدانستم I might

have known, *from* دانستن

بدود farewell.

بدو give thou, *from* دادن

پدید conspicuously, publicly.

پدید آمدن to become conspicuous.

پذیر accepting, *from*

پذیرفتن to accept.

پر full. بر the bosom: upon. برت thy

bosom. بر carrying, ravishing, *from* بردن

برآسودمی I should rest.

بر آمدن to ascend.

برای for, because.

بر آید arises, comes, *from* آمدن

بربط a harp, lute.

برخاستن to rise, arise.

پرداختن to finish, compose.

پرداز composing, completing.

پردازد he finishes, performs.

بردن to bear, carry, lead.

بردند they carried off.

برده a veil, tapestry.

برده‌داری a chamberlain, porter

پرس ask thou, asking.

برسد it arrives.
 برسر above, on the top or head.
 پرسیدن to ask.
 پرسیده ایم we have asked.
 برفت he went away.
 برگ a leaf; power; arms; ornament : a musical instrument.
 پر کردن to fill.
 برگشتن to return, recede.
 برنشتن to ascend, mount.
 پروانه a butterfly, moth.
 پرور a protector, nourisher; educating; educate thou.
 پروردن to educate, nourish.
 پرورش education. Nourishment.
 بیرون without, out of.
 برهم together.
 پرهیز abstinence, chastity.
 پری an angel, fairy.
 پریشان ruinous, disordered, scattered

زیر under, below.
 سپردن they will give up, from
 بستان a garden : بستان a breast.
 بستن to bind, shut.
 پسر a boy, child.
 بسیار much, many.
 بشکفتی it blossomed.
 بشکنیم let us break.
 بصیرت A. sight : prudence
 بطل A. vain, fruitless.
 بعد after, بعد از آن afterwards.
 بفروما second person imperative, from
 فرمودن to command, &c.
 بگماست is to my desire.
 بکاوید he did dig, from کافتن or کاویدن
 بگذار leave thou.
 بگو say thou, from گفتن
 بگذرد it shall pass, from گذردن
 بل but.
 بلا A. misfortune; without.

بَلَادٌ A. a country, region.

بَلْبَلٌ a nightingale.

بَلْكَه but.

بَلَنَگ a tiger.

بَلَى A. yes.

بَمِيرَد it shall perish, *from* مَرَدَن

بَنَابَرِين therefore.

بَنَالِیْدَن mourn thou, *from* نَالِیْدَن

بِنَات A. a daughter. pl. بِنَات

بِنْد binding, compiling; bind thou.

بِنْد advice, counsel.

بِنْدَد can bind *from* بَسْتَن

بَنَمُود showed, *from* نَمُودَن

بُودَن to be.

بُودَنْدِي they were, *from* بُودَن

بُوس a kiss.

بُوسْتَان a garden.

بُوسِیْدَن he kissed, *from* بُوسِیْدَن

بُوشِیْدَن to hide, cover, conceal.

بُوم an owl. بُوم to the owl.

بُوی fragrance, smell.

بُویْ گُل rose-scented. Scent of the rose.

بِه good : به in, into. To.

بَهَار the spring.

بَهَارِسْتَان the mansion of the spring.

بَهْجَت cheerfulness.

بِهْر because, for, on account of : all,

every one : fortune ; pre-excellence.

بِهْم together, one with another.

بِی without.

بِیَا come thou, *from* آمَدَن

بِیَابَان a desert : uncultivated.

بِیَا بَم I shall find.

بِیْت house, distich.

بِیَار bring thou, *from* آورَدَن

بِیَاض A. white ; brightness.

بِیَالَه a cup.

بِیْبَات fearless.

بِیَا مَوْزِي thou shalt learn, *from* آموختَن

بِیْتَا مَل inconsiderate.

بِشْرَتِيب irregular.

بِشْرَوَالَه without assistance.

بِشْر a root, origin.

بِشْرَار without a thorn.

بِشْرَار ignorant.

بِشْرَا openly : a discovery.

بِشْرَا heartless, disconsolate.

بِشْر old : an old man.

بِشْر without, out of doors.

بِشْرَن shedding, sifting, from

بِشْر twenty.

بِشْر before; the front.

بِشْرَار innumerable.

بِشْرَار inconstant; afflicted.

بِشْرَانَه new. بِشْرَانِگِي novelty.

بِشْر the face, form.

بِشْر an elephant.

بِشْر fear, danger.

بِشْرَانَال unequalled.

بِشْر seeing.

بِشْر I may see, both from

بِشْر helpless, unfortunate.

ت

ت or ت (annexed to words) thy.

تَا until, that, in order to.

تَارَاج spoil, prey, ruin.

تَارِج A. a history, chronicle.

تَارِجَت dark. تَارِجَت darker.

تَارَه fresh, new, young.

تَارَهَت more fresh, &c.

تَاَمَل A. consideration, speculation.

تَاَحْضَه A. present; rare, elegant.

تَدْبِير A. prudence, advice; govern-

ment; regulation.

تَر moist, fresh.

تَرَا thee; to thee.

تَرَانَه harmony, modulation.

تَرْتِيب A. a tomb.

تَرْتِيب A. order, regularity.

تَرِيب thou fearest, from

تَرَسِيدَن to fear.

تَرَسِيدِي thou mayst fear.

تُرْكُت A. a beautiful man or woman ; a

Turk : leaving, relinquishing.

تَصْدِيفُ A. composition, invention.

تَعَالَى إِلَهِ A. or تَعَالَى إِلَهِ omnipotent

God.

تَعْلِيْقُ A. hanging, dependant ; the most elegant kind of Persian hand-writing.

تَفَرُّجُ A. relaxation, walking ; contemplation.

تَلْحُجُ bitter ; severely.

تَلْحِكَامُ bitter in the mouth.

تَمَاشَا diversion ; a spectacle, seeing.

تَمَامُ A. full, perfect ; completion, end : completely.

تَنُ the body, person.

تَنَهَا alone, only ; solitary.

تُو thou : thy. تُو خُوَدُ thyself.

تَوَارِيخُ A. (pl. of تَارِيخُ) historica.

تَوَانُ it is possible, from تَوَانَسَنَ

تَوْبَهُ A. repentance ; conversion.

تَبِيِ wretched, empty, naked, poor

تَدِيرُ an arrow : the river Tigris.

تَدِيرُ sharp ; violent, passionate.

تَدِيغُ a sword.

ث

ثَرِي A. moisture.

ثُرِيَا A. the constellation Pleiades.

ثَمِينُ A. precious : the eighth part.

ج

جَا a place.

جَارَهُ a remedy.

جَاكَ a fissure, a breach.

جَاكَ زَدَنُ to tear.

جَاَمُ a cup, glass ; mirror.

جَاَمَهُ a mantle, robe ; bed.

جَانُ the soul ; a beautiful woman.

جَانَانُ souls ; friends, lovers.

فَرَّايِ delighting the soul.

جَدَّ A. study, endeavour.

چَرَا wherefore, why?

جَرَّاحَت (pl. جَرَّاحَات) a wound.

جَرَحَ fortune; the world, globe.

جَرِیمَه A. a crime.

جَزَا A. a reward, recompense.

جُز unless, except.

جَسْتَن to leap; جُسْتَن to seek, examine.

چِسم an eye.

چِشمَه a fountain.

چِشْدِن to taste, try.

چِشْدِهَام I have tasted.

جَعَد A. a curling lock.

چَغَانَه a lyre, a lute.

جِگَرْدُوز, جِگَر the live, liver-piercing.

چِگونَه how; what?

جِلْد A. a volume; a skin.

جَمَال A. beauty, elegance.

حَمِیل A. beautiful.

جَمَشِید Jamshēd, proper name.

جَمْع A. collection, assembly, troops.

جَمَلَه the whole.

جَمِن a garden, meadow.

جَمَنَزَار a verdant plain, meadow.

جُنَان in like manner.

جُنَانِجَه in the same manner.

جُنَانِکَه in this manner, thus.

جَنَّت A. or جَنَّة paradise.

چَند how many?

چَند بَار how often?

چَنگ a harp, lute.

چُو when (or چُنِین) like, as.

جُسْتَن seek thou, from جُو

جَوَاب an answer.

جَوَان young, a young man.

جَوَانِی youth.

جَوَاهِر A. (pl. of جَوَاهِر) jewels.

چُونِ how? when.

چُونِکَه when that.

جُسْتَن thou mayst seek, *from* جُورِي

چه what, which.

جَهَان the world.

جَهَانَكُنَا conqueror of the world.

جَهَانْدَار possessing the world,

جَهْد A. diligence, solicitude.

چي what? چيست what is it?

چِيدَن he gathered, *from* چِيدَن

چِين China; a ringlet.

چِيدَن I may gather, *from* چِيدَن

ح

حَاجَت A. necessity: poverty.

حَاصِل A. arriving; completion; harvest, produce: profit.

حَافِظ A. Hāfiz (a man of great memory) name of a poet.

حَال A. a condition, state; a thing: time present.

حَالَت motion, action; state.

حُبْس A. imprisonment.

حَبَشِي A. an Abyssinian.

حَجَر A. a stone, *pl.* حَجَارَة

حَدَائِق A. (*pl. of* حَدِيقَة) gardens.

حَذَر A. caution.

حَرَكَت A. motion; a vowel.

حُسْن A. beauty, elegance.

حَشَمَت A. followers, troops.

حَقّ A. true: truth, reason.

حَقِيقَت A. sincerity: truly.

حَكَم A. he decreed.

حُكْم A. a decree; wisdom.

حِكْمَت A. science; a miracle.

حَكِيم A. wise; a doctor, learned man, philosopher, physican.

حَلَال A. lawful.

حَمْد A. praise.

حَوَادِث A. (*pl. of* حَادِث) accidents, news.

حَوَالَة A. assistance, support: a fortress; eminence, mountain.

حَوَائِجُ A. (pl. of حَاجَت) necessities,
necessities: things.

حَيَاتُ A. life; a portico, vestibule.

حِيلُ A. (pl. of حِيلَةٌ) frauds.

حَيَوَانُ A. living, life; an animal.

خ

خَارُ a thorn.

خَارَخَارُ anguish, resentment.

خَاصُ A. pure, excellent; noble.

خَاطِرُ A. mind, heart, disposition.

خَالُ earth, dust.

خَالُ A. a mole on the face.

خَالِقُ A. the Creator.

خَانَ a lord, grandee; an inn.

خَانِهَ (pl. of خَانَةٌ) houses.

خَبَرُ A. history; news; fame.

خَبِّرْ relate thou, from

خَبَّرَ to inform, relate.

خُبْزُ A. bread.

خُوْتَانُ Khotan, Tartary.

خَجَلُ A. ashamed, blushing, envy.

خَجَلَتُ A. a blush, shame.

خُدَا God.

خُدَاوَنَدُ a prince, lord, patron.

خُدَاوَنَدَا O God! O heaven!

خُدَاوَنَدُ يَكَاَنَ the only Lord God.

خُدَايَا friend of God, proper name.

خَرَّتُ A. murmured: fell, from خَرَّ

خَرَجَ A. he went out.

خَرِدُ intellect: خَرْدُ small,

خُرْدَه minute, subtle; minutiae.

خُرْسَنَدُ contented. خُرْسَنَدَمُ I am con-
tented. خُرْسَنَدِي content

خُرَمُ charming, pleasant.

خُرُوشُ rage, emotion: an attack

خَرِيدُ buying: he bought.

خَرَانُ the autumn.

خِضَرُ A. Khiz̄ar, proper name.

خَطُ A. mustacho; a line, rule.

خَطَا A. a crime, error.

خَفَقَان palpitation of the heart.

خَلَامَتٌ A. the best part of any thing,

the substance, cream.

خَلَقَ A. he created.

خُلُوصٌ A. sincerity, purity.

خندان smiling, pleasant.

خواب sleep; a dream.

خواب آلود drowned in sleep.

خواب جا the place of rest; a bed.

خوارا eating, devouring.

خواستن to be willing; to want.

خوان a reader, singer, singing: viands,

victuals; a table.

خواندن to read, sing.

خواه ask, call, wish for.

خواهي you will, from خواستن

خوب pleasant, fair, gentle, good.

خوبتر more beautiful, &c.

خوبترين most beautiful.

خوب روي fair-faced.

خود or خودش one's self; his.

خوردن to eat, devour.

خورشيد the sun.

خوش sweet; happy.

خوشا joy be to—

خوشبوي sweet-scented.

خوشحوي sweet-tempered.

خون blood. خونريز blood-dropping.

خوي disposition, temper.

خيال imagination, phantasy; a spec-

tre; vain, fruitless.

خاستن rising, from خيز

خيزدن to rise, spring up.

خيزيدي thou hast risen.

د

داج darkness, night.

داد equity: a gift; lamentation.

دادن to give.

داشتن having, from دار

دار A. a family; house; town.

دَارَا Dārā, *Darius*.

دَارَم I have, enjoy, possess.

دَارَنَد they have or hold.

دَاشَت he had.

دَاشْتَن to have, hold.

دَاغ a wound, scar, mark.

دَام a net, snare, trap.

دَامَن a fold, lappet, or hem, skirt,

border of a garment.

دَان knowing : a vessel ; sheath.

دَانَا a wise or learned man.

دَانَايَانَه prudently, wisely.

دَانِسْتَم I knew.

دَانِسْتَن to know.

دَانِش learning.

دَانِشْمَد learned : a doctor.

دَانِشْمَدِي learning, literature.

دَانَنَد they know, *from* دَانِسْتَن

دَانَه snare, allurement ; a grain : can-

non ball.

دَانِي thou knowest, dost thou know.

دَاوِرِي A. dominion, administration of justice.

دَجَاخَه A. hen.

دَر in, above ; around : a gate

دُر (pl. of دُرّه) A. pearls.

دَر آمدَن to enter.

دَر آورَدَن to carry in.

دَر آوِیختَن to suspend ; contend ; provoke.

دِرخت a tree, a plant.

دَر خواستَن to require, demand.

دَرَد a wound, pain, torment, dregs,

دُرست right, complete.

دَر نگَرَد he beholds, *from*

دَر نگَرِستَن to view, behold.

دَر وِن within : the heart ; entrails.

دَرِي the Persian language.

دَرِيَا the sea.

دَر يافتَن to understand.

دَر يَغَا or دَر يَغ alas!

دَسْت the hand.

دُشْمَن an enemy.

دَفْتَر a register, journal; index.

دَقِيقَت A. minute; subtile, small; a
subtilty: a minute.

دَرْگَذر depart from, leave.

دَرْگُذِشْت it passes away,

دِگَر again: another.

دِل the heart.

دِلْاَوِيز ravishing, delightful, comp. of

دِل and اَوِيزْتَن participle of اَوِيزْتَن to exalt,
suspend.

دِلْاَوِيز agreeable, salutary, comp. of دِل
and جُستَن (جُوي) part. of جُستَن to
desire, ask, seek,

دِلْدَار a mistress; heart-ravishing,
comp. of دِل and دَار particip. of دَاشْتَن
to have, hold.

دِلْسُوز heart-wounding, comp. of دِل
and سَوز part. of سَوزْتَن to burn.

دِلْفَرِيب heart-deceiving, comp. of دِل

and فَرِيبْتَن part. of فَرِيبْتَن to deceive.

دِلْكَشِي heart-conquering, comp. of دِل

and كَشِيدَن from كَشِي to open, conquer,
&c.

دَم time: breath: pleasure.

دِمَاغ the brain, the palate.

دِمَسَّاز a friend; harmony, comp. of

دَم breath, and سَاز from سَاخْتَن to do,
make.

دَوَحْت A. a species of large trees; an
orchard; rattles for children.

دُور A. a circle, orbit, revolution; rol-
ling. دُور P. far off, distant

دُورِي distance, absence.

دُوز sewing, piercing.

دُوست a friend, mistress.

دُوستَر dearer, more friendly.

دَوْلَت or دَوْلَه A. felicity; riches; a
kingdom, state.

دِه a village ; a giver.

دَهر fortune, fate, time, world.

دِهقان a villager.

دَي winter, first winter month, December ; دِي yesterday.

دِيَار (pl. of دَار) friends, families, habitations : a country.

دِيد he saw, from

دِيدَن to see.

دِيدَار sight.

دِيروز yesterday,

دِيگَر دِيگَر again.

دِينَار A. a dinar.

ذ

ذُو A. possessed of, endowed with.

ذُو جَلال A. majestic.

ذَهَب gold.

ر

رَاحَت A. tranquillity.

رَاز a secret, mystery.

رَأْفَت A. compassion, favour.

رَأَدَن to drive, banish.

رَا a way, path.

رَجَف A. he shook, trembled.

رَجُل A. a man, pl. رِجَال

رَاه زَن to rob, steal, infest the high-

way

رُجُوع A. returning.

رُح a cheek, face, a groan : the sound

of a musical instrument.

رُخسار a cheek.

رِسالَه A. an embassy ; a mandate.

رِسانِيدَن to cause to arrive.

رُستَن to grow ; to be delivered.

رِسم A. manner, law, regulation.

رِسيد arrives, from

رِسيدَن to arrive.

رِشتَه a line, thread.

رِعا A. tender, delicate, lovely.

رِفتار motion.

رَفَمَ I went, *from*

رَفْتَنَ to go : departure.

رُكْنَابَاد Ruknābād, *the name of a place.*

رُمُوز A. (pl. of رَمَز) enigmas.

رَمَى A. he threw ; throwing.

رَنج sorrow, pain.

رِنْد a wanton, dissolute, drunken person.

رَنگ colour, paint,

رَنگَارَنگ many-coloured, various.

رَنگِين coloured.

رِوَا A. right, competent, worthy.

رُوح A. the soul, life, spirit.

أَفْرُودَن رُوح spirit-raising, *from* رُوح

رُوز a day.

رُوزِآفَرُودَن increasing daily.

رُوزگار fortune, world, time, an age ;

wind, air, vanity.

رُوزگارِ نَامَه a journal.

رُوزِی one day : fortune.

رُوشَن splendid, evident.

رُوشَنَتَر more splendid.

رُوشَنِي light, splendour.

رُوضَت a garden.

رُوتَن A. beauty, elegance.

رُوی or رُؤُ face, top, surface.

رَفْتَن thou dost go, *from* رُوی

رُستَن thou dost grow, *from* رُوی

رُ a road, way.

رِیحَان A. herbs (*in general*) properly

sweet basil.

رِیختَن to pour.

رِیز pouring, dropping.

ز

ز (for أَز) from : than.

زَار a complaint : a bed, a place.

زَارِیدَن to complain.

زَبَان the tongue ; language.

زَبَر above, high, superior.

زَحْم a wound, blow, stroke.

زَدَن to strike, hurt, impel.
 زَر gold.
 زَرْد pale, yellow.
 زَرْنِگار ornamented with gold.
 زَرِين golden.
 زَكِه from whom?
 زَلْف a lock of hair.
 زَلِكْخَا Zulikhā, *Potiphar's wife*.
 زَمَان A. the world; fortune; time,
 season.
 زَمْرُدَامْ emerald-coloured.
 زَمْرُدِين made of emeralds.
 زَمِين ground, earth,
 زَن striking, disturbing, *from* زَدَن to
 strike. A woman.
 زَنْدَان a prison.
 زَنْدْكَانِي life.
 زَوَال A. decay, misery.
 زَهْر poison, venom.
 زَهْرَنَّاك poisonous.

اَزْوَاج A. a husband, *pl.*
 زَهْرَه Venus; courage; gall.
 زِيَان loss, damage.
 زِيْب an ornament; beauty.
 زِيْبَا beautiful.
 زِيْبَاتَر more beautiful.
 زِيْد agrees, *from*
 زِيْدِدَن to quadrate, agree with.
 زِيْر under, below.
 زِيْرَا because, for.
 س
 سَا like, resembling.
 سَاْحِل A. a shore, coast, bank.
 سَاخْتَن to prepare, make.
 سَاْر full of.
 سَاَز preparing.
 سَاَزْد he makes, *both from*
 سَاغَر a cup.
 سَاَقِي A. the leg.
 سَاَقِي A. a cup-bearer, water carrier.

سَالِكٌ A. a traveller ; going.
 سَالَهُ a year, age.
 سَايَهُ a shade.
 سَبَبٌ A. a cause, motive.
 سَبَرْدَن to resign, commit, give, in charge ; recommend, charge, enjoin.
 سَبُكْتُ light of weight.
 سَبِكَارَان bearers of light burthens.
 سَبَدُون praise, from سَبَدُون
 سَبَدَن to take.
 سَبَم injury, oppression, tyranny, threatening.
 سَبَمِدِيدگان the injured, afflicted.
 سَبَمِگَر or سَبَمِگَر a tyrant.
 سَبَمِكِش a tyrant.
 سَبَدُون to praise.
 سَبَادَه A. a kind of carpet.
 سَبِج A. rhyme, melody ; the cooing of doves.
 سَبْجُود A. adoration.

سَحَرٌ A. the morning, crepuscle ; سَحَرِ
 enchantment.
 سَحَرگاه or سَحَرگاه the morning.
 سَحَرِي A. belonging to the morning.
 سَخِي adversity, danger, poverty.
 سَخَن speech ; a word.
 سَر head, end, extremity ; love, desire,
 principal, supreme.
 سَرَاج A. lamp, lantern : the sun.
 سَرَأَس from beginning to end.
 سَرَأَرَز lofty, tall ; glorious.
 سَرُكُشْت an occurrence, accident : a
 tale, song, warbling.
 سَرُكُشْتَه wanton ; astonished, confused :
 a vagabond.
 سَرُ a cypress-tree ; a horn.
 سُرُور A. joy : سُرُور a prince, chief.
 سَرَا convenient, proper.
 سَرَايِ it is proper.
 سَعَادَتَمَنْد of a good disposition : happy.

سعی *a. an endeavour, diligence.*
 سَفَتِي *thou piercest, from*
 سَفَتَن *to pierce, bore.*
 سَكُون *a. quiet, resignation.*
 سَلْسَال *a. pure water; a chain.*
 سَلْسَلَه *a. a chain, series, lineage.*
 سَمَرْقَنْدِي *a native of Samarcand.*
 سَمَن *jessamine.*
 سَمَنْبَر *jessamine-bosomed.*
 سَن *a. a tooth. سَنَه a year.*
 سَنَبِل *a hyacinth.*
 سَنَبِلِسْتَان *a garden of hyacinths.*
 سَنَك *a stone.*
 سَنَكِين *stony.*
 سَوَاد *a. blackness; melancholy.*
 سَوْد *and سودا a. black.*
 سُوختَن *to burn, inflame.*
 سُوَز *inflaming, from*
 سُوِي *towards; a place, part, side.*
 سَهَا *Soḥā, name of a star*

سَبِي *tall, erect.*
 سَهِيل *the star Canopus; name of a*
Persian author.
 سِيَاه *or سِيَه black.*
 سِيَاهِي *blackness.*
 سِيرَاب *bathed, full of water.*
 سِيم *silver.*
 سِيمَا *the face, colour.*
 سِدِيمِين *silvered.*
 سِينَه *the bosom, breast.*

ش

ش *or اش (annexed to words) his,*
her: to him, to her.
 شَاخ *a branch, twig, horn.*
 شَادَمَانِي *mirth.*
 شَان *(for ايشان) they; their.*
 شَانْدَن *to comb.*
 شَاه *a king, emperor.*
 شَاهُوش *royal, princely.*

شَب night.

شَبَاب A. youth.

شَبِي one night.

شَتَاب haste.

شَتَابِي or شَتَابِي make haste.

شَتَاتَن to make haste.

شَجَر A. a tree.

شُد he was : going, from.

شُدَن to be, &c.

شَرَاب wine.

شَرَمَسَار bashful.

شَرَمَسَارِي bashfulness.

شُعْلَه A. light, flame, splendour.

شِكَائِت A. a complaint.

شُكَّر sugar.

شُكَّرْخَوَارَا eating sugar.

شُكَّرْدَان }
شُكَّرْسْتَان } a chest of sugar.

شُكَّرْلَب sugar-lipped.

شِکْسْتَن to break, defeat.

شِکْسْتَه Shikastah (broken) the current

Persian hand-writing.

شِکْفَتَن to blossom, to admire.

شِکُوفَه a flower.

شِکِيَا patient.

شِکِيَايِي patience, toleration.

شُمَا you, your. شُمَا خُود yourselves.

شُمَار number ; numerous.

شُمَارَا ye, you ; to you.

شُمَامَه A. odour, fragrance.

شُمَرْدَن to number, enumerate.

شُمَس the sun ; gold.

شُمِشِير a scymitar.

شُمِع A. a candle, wax taper.

شُمَه A. odour ; nature, custom ; an

atom.

شَنَاخْتَن to understand.

شَنَاس knowing, from the above.

شَنُفْتَن or شَنُودَن to hear.

شَنُودَه I have heard.

شَنِیدَن they heard, *from* شَنِیدَن

شَو jovial, gay, wanton, bold, insolent.

شَهْد A. honey, honey-comb.

شَهْر A. a city; the moon: a knave, a month, *pl.* أَشْهَر.

شَیدَا insane: -enamoured.

شَیر a lion.

شَیرَازِ the top band of a book.

شَیرَازِی Shīrāzī, a native of Shīrāz.

شَیرِستان the habitation of lions.

شَیرِمَادَ a lioness.

شَیرِفر a lion.

شَیرِین Shīrīn (sweet, gentle) *proper name*.

شَیرِنگار of gentle manners.

ص

صَاحِب A. lord, master, possessor, friend: endowed with.

صَاحِبِ جَمَال beautiful.

صَبَا A. the zephyr; youth.

صَبَح or صَبَاح A. morning, aurora.

صَبَح دَم in the morning.

صَبَاحِی one morning.

صَبْر A. patience.

صَبِی A. a boy.

صُحْبَت company, society.

صَحِیفَه A. a leaf, book, page.

صَرَفَ کردن to expend, employ.

صَعْب A. difficult, severe.

صَنَعَ A. he did, performed.

صَوْت A. voice, sound, noise.

صَوْرَت A. fancy, image, form.

صَوْرَتِ کردن to feign.

صِیَام A. fasting; the season of fasting among the Mahomedans; *metaphorically* the spring.

صَید A. hunting; prey.

صَیدِ کردن to take prisoner.

طي

ض

ضَرَبَ A. he struck.

نَمِيرَ A. mind, conscience.

نَبِيًّا A. light, splendour.

ط

طَابَ A. he was happy.

طَرِبَ A. joy, mirth, festivity

طَرِيقَانَهُ the house of mirth.

طَرَفَ A. a border, margin, part.

طَرَّةَ A. a lock of hair.

طَرِيقَ A. custom, way, manner.

طَعِمَ A. he tasted.

طَلَبِيدَن thou askest, *from* طَلَبِيطُلُوعَ A. rising, *as the sun*.

طَمَعَ A. desire, avarice.

طُوطِي a parrot.

طُوفَانِ the deluge. A storm.

طَيَّ A. a fold, ply : folding.

طَيْرَ A. a bird.

ظ

ظَفَرَ A. victory.

ظَلَمْتَ A. darkness.

ع

عَادَتَ A. custom, usage.

عَارِضَ A. a check ; a tooth ; an accident ; a heavy cloud.

عَاشِقَ A. a lover.

عَاشِقَيْنِ A. two lovers.

عَاقِبَهُ A. the end, issue, event, success : finally.

عَالَمَ A. the world ; عَالِمَ learned.

عَالَمَ سُوزِي enlightener, or inflamer of the world.

عَامَ A. universal, plebeian, public.

عَبَدَ A. a slave. *pl.* عِبَادَ

عَجَبَ A. wonder, admiration.

عَدَالَتَ A. justice.

عَدُوَ A. an enemy.

عَدَمَ non-existence.

عَذَارُ A. a cheek, face, temples.
 عَرَصَه A. a field, court, area ; an empty
 space : a dice-table.
 عَزَلَ A. he spun.
 عَزِيزٌ A. magnificent, incomparable.
 عِشْرَتٌ A. mirth, conversation ; the
 pleasures of the table.
 عِشْقٌ A. love.
 عِشْقٌ بَازِي fondness.
 عِصْمَتٌ A. chastity, integrity ; de-
 fence, safeguard.
 عِطْرٌ A. perfume, ottar of roses.
 عِطْرًا perfumed, fragrant.
 عَفَاكَ اللَّهُ A. God preserve.
 عَقْدٌ A. a string of pearls : a knot ; a
 treaty.
 عَقْلٌ A. prudence, memory, art, know-
 ledge ; a narrative.
 عَقُوبَتٌ A. punishment, torment.
 عِلْمٌ A. knowledge, science, art.

عُلُومٌ pl. sciences.
 عُلَمَاءُ A. (pl. of عَالِمٌ) learned men.
 عُمُرٌ A. life. عُمُرُ my life.
 عَمَلٌ A. action, operation.
 عَنَبَرٌ A. amber, ambergris.
 عَنَدَلِيبٌ A. a nightingale.
 عَنَكَبُوتٌ A. a spider.
 عَوَائِبٌ A. (pl. of عَيْبٌ) vices.
 عَهْدٌ A. age, time ; compact, pro-
 mise.
 عَيَّارٌ A. a touchstone, proof.
 عَيْبٌ A. vice, crime, stain.
 عِيدٌ A. a festival, solemnity ; joy.
 عَيْشٌ A. mirth, delight ; life.
 عَيْنٌ A. a fountain ; an eye, look ;
 gold ; essence : paradise.

غـ

غَائِبٌ A. absent, invisible, concealed.
 غُبَارٌ A. dust ; a thick vapour.

غَرِيبٌ A. a stranger, foreigner; extraordinary. A poor man.

غَزَالٌ A. a fawn.

غَزَلٌ A. an ode.

غَزَلِيَّاتٌ A. (*pl. of the above*) odes.

غَضَةٌ A. vexation, anger.

غُلَامٌ A. a boy, servant, slave.

غَمٌ A. care, grief, terror.

غَمِيكُنْ sorrowful.

غَمْنَاكَ afflicted.

غُنْجَةٌ a rose-bud. A bud.

ف

فَاضَتْ A. overflowed, *from* فَيْضٌ

فَالٌ A. an omen, presage.

فَامٌ coloured.

فَنَنَةٌ A. a tumult, faction, discord,

mischievous, scandal.

فَخْرٌ A. glorious; glory, ornament.

فَدَاٌ A. ransom, redemption.

فِرَاقٌ A. absence, separation.

فَرَامُوشٌ oblivion, *from*

فَرَامُوشِيدَنْ to forget.

فُرُخٌ A. happy.

فَرْدَا to-morrow.

فَرَسٌ A. he tore. فَرَسٌ a horse, *pl.*

أَفْرَاسٌ

فَرِسْتَاذَنْ to send.

فَرَسَجٌ A. a parasang. *pl.* فَرَاسَجٌ

فَرِشْتَهٌ an angel, messenger; fairy.

فُرْقَتٌ A. absence; فِرْقَةٌ a troop; a

sect.

فَرْمُودَنْ to command.

فَرُوٌ below; dejected.

فَرُوخْتٌ selling: he sold, *from*

فَرُوخْتَنْ to sell.

فَرُودَ آمَدَنْ to descend.

فَرُوزِي (for افروزِي) inflamed, *from*

أَفَرُوخْتَنْ

فَرُوشٌ he sells, *both from* فَرُوخْتَنْ

فَرُوغٌ A. splendour.

فَرَوَّعَانَدَن to be dejected.

فَرِيفَتَن or فَرِيبَ deceit, from فَرِيفَتَن

فَرِيفَتَن to deceive.

فَشَانَدَن scattering, from فَشَانَدَن

فَضْل excellence.

فَغَان sorrow, complaint : alas !

فَكَر A. consideration, care.

فَكَرِ بِفَرَمَا consider ; فَرَمَا is the imperative of فَرَمَوَدَن

فَلَكَ A. some one, any one.

فَلَكَ A. heaven ; the world ; fortune.

فِي A. in, into.

فَيْض A. abundance : he diffused.

فِيل an elephant.

ق

قَامَ A. standing.

قَتَلَ A. he slew.

قَدَ A. a form, figure, shape, stature.

قَدَحَ A. a cup, goblet.

قَدَر A. fate, predestination ; quantity ; value ; dignity, power.

قَرَار A. constancy, consistency, confirmation ; quiet.

قَصْر A. a palace.

قَصَه A. a tale ; an action.

قَصَا A. fate, death, judgment ; jurisdiction.

قَفَس a cage.

قُلُوب (pl. of قَلْب) hearts.

قِيَاس A. measure ; reasoning, thought, advice, argument ; a syllogism.

قِيَام A. station, standing ; resurrection ; confusion, tumult.

قَيْصَر A. Cesar, an emperor.

ك

كَت A. as, like, in the same manner.

كَار business, object ; كَار a maker.

كَارْخَانَه a work-shop, place of business ; the world.

کَازَار a battle, contest.

کَارِکَر expert : one who labours, adjuts, penetrates, brings a thing to bear.

Effective. Workmen.

کَارِکَر آمَدَن to penetrate, labour, &c.

کَارَوَان a caravan.

کَاش would !

کَاشَانَه a house, hall, gallery, chamber.

کَافَتَن to dig.

کَاکَل a curling lock.

کَالْبَد the body ; a form, model.

کَام desire, wish.

کَامِرَان desire ; obtaining one's wish.

کَانَ A. he was.

کَاَه a place. کَاَه a straw ; lessening.

کِبَر A. pride, magnificence.

کَبَوَتَر a dove.

کِتَاب A. a book, letter, writing.

کِجَا where ? whither ? how ?

کُذَاخَتَن to melt, dispel.

کُذَاز melting, from the above.

کُذَام who ? کُذَامَت who is there ?

کُذَاخَتَن to leave, neglect.

کُذَرَانِیْدَن to pass through.

کُذُشَتَن to pass : to leave.

کَر if : a performer, maker.

کِرَا whom ; to whom ? hire, rent.

کَرِجَه though.

کَرَد business, labour : he made.

کِرْدَايِي a whirlpool, gulf, precipice.

کِرْدَار action, labour, profession ; life.

کَرْدَم I made, from

کَرْدَن to do, make.

کَرْدَن the neck.

کُرَز a battle-axe, mace.

کِرِفَتَن to take.

کُرْک a wolf.

کَرَم warm. کَرَمَا warmth.

کُرِیْدَن to choose ; to bite.

کُرِیْدَه select, most excellent, noble,

glorious : bitten.

n d

کس a person, any one.
 کسب acquisition.
 کسختن to break, tear.
 کسید breaking, *from the above*.
 کشا conquering, opening, &c. *from*
 کُشادن to open, discover, conquer, to
 rejoice.
 کُشاید he discovers, *from the above*.
 کُشتن to become : کُشتن to kill.
 کُشِن numerous.
 کُشود he has discovered, &c. *from*
 کُشودن to discover, open, conquer.
 کُشور a region, climate, country.
 کُشیده آم I have suffered or drawn.
 کُف the hand, the palm.
 کُفت he said. کُفتار speech.
 کُفتم I said.
 کُفتن to speak, say ; speaking.
 کُفتی thou hast said ; he said.

کُل (gul) a rose.
 کِل (gil) clay.
 کُلاندام Gulandām (rose-resembling,
from کُل a rose, and اَندام form, figure,
&c.) a proper name.
 کُلبن a rose-bush.
 کُلبوی rose-scented.
 کُلبه a closet, cottage, hut.
 کُلزار a bed of roses.
 کُلستان Gulistān (a rose-garden, bower
of roses) title of a celebrated book.
 کُلشن a rose-garden.
 کُلعدار rose-cheeked.
 کُلفشان strewing flowers.
 کُلگشت a rose-walk ; bower, delight-
 ful place.
 کُلگون rose-coloured.
 کم little ; defective ; absent.
 کُماشتن to insert, place, commit : to
 loose, liberate

کَمَالٌ A. perfection, accomplishment,
finishing.

کَمَرٌ less.

کُنْ do thou; doing, *from* کردن

کَنَارٌ a boundary, margin, side, part,
shore; an embrace.

کُنِید a vault, arch, tower, cupola.

کُوْ where?

کُوْ say thou, *from* گفتن

کُوش an ear.

کُوش listen thou, *from*

کُوش کردن to listen.

کُوشه a corner.

کُوفَتَم I smote, *from*

کُوفَتَن to smite.

کُوکَب A. a star.

کُوناکُون various, many-coloured.

کُوه a mountain.

کُوهَر a jewel, pearl; lustre, essence.

کِه who, which: since.

کِیَ the universe.

کِیر taking.

کِیرِد might take, both *from* گرفتَن

کِیست who is it? *comp. of* که who,

بُودَن third person present of است

کِینِه or کِین hatred, revenge, rancour.

کِین full of.

کِین that these, *comp. of* که and این

ل

لَاله a tulip.

لَاله زار a border or bed of tulips.

لَب (لَبَان pl.) a lip; margin.

لُب A. the heart, pith, marrow.

لَبَّالِب up to the brim.

لَشکَر an army.

لُطَف A. benignity, gentleness, grace,
favour, humanity, generosity.

لُعل a ruby, ruby lip.

لِلسُّجُود A. for the worship (of God)

comp. of ل for, and ل for the Arabick
article ال and سُجُود adoration.

لؤلُؤان A. the most precious sort of
pearls; beautiful women.

لِيلِكُن but.

لَيْل A. Layl or لَيْلَة night.

م

م (annexed to words) my.

مَاء A. water, liquor, juice.

مَا A. that, which.

مَا we; our. مَا خُود ourselves.

مَاءَة female: a woman.

مَار a serpent.

مَارَا us; to us.

مَالَتْ A. bent, from مِيل

مَالِيَدَنْ to rub, grind, polish.

مَانَدَنْ to remain.

مَانَسَنْ to resemble.

مَانَدَنْ they remain, from مَانَدَنْ

مَاد the moon: a month.

مَادِرُخ with cheeks like the moon.

مَادِرُوي with a face like the moon.

مَاهِي lunar, monthly; a fish.

مَائِل A. inclining, having a propensity.

مَبَادَا lest, by chance.

مَبْسُوط A. extended, dilated, spread.

مُتَسَبِّحِينَ do not ask, from مُتَسَبِّحِينَ

مِثَال A. similitude, resemblance.

مَجْلِس A. an assembly, banquet.

مَجْمَع A. a place where people as-
semble; a collection, junction.

مَحْبُوب A. a friend; mistress; ami-
able, dear, beloved.

مَحْبُوس A. confined, imprisoned.

مَكْرَم A. a friend, counsellor; spouse,
husband, wife; any one who from his
station in a family is admitted into the
haram or women's apartments.

مَحَل A. place, time, opportunity.

مَحَنَت A. affliction, disgrace.

مُتَخَصَّر A. contracted, an epitome.

مُتَخَاف A. discordant, confused.

مَدِيرٌ A. governing; a governor, magistrate.

مَدَّتْ A. a space of time.

مَرَا me; to me.

مَرَاحِمُ A. (pl. of مَرَحَمَةٌ) favours, graces.

مَرَانٌ A. desire, will, affection.

مَرَاهِمُ A. (pl. of مَرَهْمٌ) remedies, plasters.

مَرْدٌ or مَرْدُمٌ a man, hero; brave.

مَرْدَانَةٌ courageously, manfully.

مُرْدَنٌ to die; to be extinguished.

مَرٌّ A. he passed by.

مَرُوثٌ A. manhood, generosity.

مَرُودَةٌ joyful tidings.

مَسْتٌ enamoured, intoxicated.

مَسْجِدٌ A. a mosque.

مُسْتَفْنِيٌ A. disdainful; rich; content.

مَسْمُومٌ A. poisoned.

مَشَامٌ A. perfumed; the palate.

مُشَاهَدَةٌ A. the sight.

مُشَاهَدَةٌ نَمُودَنٌ to view.

مَشْرِقٌ A. the east.

مَشْغُولٌ A. attentive; attention.

مُسْكٌ musk. مُشْكَبُوبِي smelling of

musk. مُشْكِينٌ musky.

ع or مَصْرَاعٌ A. an hemistich; on half of a folding door.

مَصْدَرٌ A. a source: infinitive.

مُصَلًّا Muṣalla, name of a place.

مُضَرَّةٌ A. damage, disadvantage.

مُطَرَّبٌ A. a singer, musician.

مَعْذُورٌ A. an excuse.

مَعْرَكَةٌ A. a battle, field of battle.

مَعْشُوقٌ A. a friend, beloved.

مَعْشُوقَةٌ A. a mistress.

مُعَطَّرٌ A. scented, perfumed.

مَعْقُولٌ A. reasonable, rational, probable, pertinent.

مُعَمَّاٌ A. an enigma, mystery.

مَعْنَى A. sense, idea, signification.

مَعْبُود A. established, known.

مَع A. a priest of the Parsees,
Guebres or worshippers of fire.

مَعْبِیْکَان cup-bearers.

مَغز the brain, head, marrow, substance, or best part of any thing.

مُفَارَقَت A. separation, alienation.

مَقَام A. condition, station; dignity;
office: residence: musical tone.

مَقْدَار A. quantity, space, number.

مَقْصُود A. intention, will, desire.

مُقَلِّب A. a conductor, mover, disposer.

مُكَافَات A. a recompense, reward.

مُکَر perhaps, by chance; unless.

مُلَاقَاة A. a meeting.

مُلْک A. a kingdom, power, possession, inheritance; مَلْک an angel.

مَنْ I: my. خُود myself.

مُسْتَبَا A. finished, concluded.

مَند full of, endowed with.

مَنْزِل A. a house of entertainment an inn; any place where travellers rest at night; a day's journey, a stage.

مَنْفَعَت A. advantage.

مَنْقَار A. a bird's bill.

مَوْج A. a wave.

مُوجِب A. a cause; an acceptor.

مَوْزُون A. melodious; adjusted, arranged, weighed.

مَوْسِم A. time, season.

مُوسِل A. Mūsīl, name of a place.

مُوی hair.

مُؤَيّد A. firm.

مُتَجَوِّر A. separated, repudiated, abandoned.

مِهَر the sun; moon; مِهَر love; a seal-ring: a gold coin about 1l. 16s.

مِهْرَش like the moon.

مِی wine.

مِی characteristic of the present tense.

مِیَار do not bring, the negative imperative of آوردن

مِیَان between, among : middle.

مِیَامِیز do not mix or sprinkle, the negative imperative of آمیختن

مِیِی thou seest, second person present of دیدن

مِیْخَوَارَه a wine drinker ; an earthen drinking vessel.

مِیْدَانِی thou knowest.

مِیْر dying, from مردن

مِیْرُوئی dost thou grow ? from رستن

مِیْزَنِی thou striketh.

مِیْزِیْد is it becoming ?

مِیْخ a cloud, a fog.

مِیْفَرُوش a seller of wine, comp. of فروختن

مِیْکِشِی thou drawest, bearest.

مِیْنَالَمْ I complain, from نالیدن

مِیْوَهْا fruits.

ن

نَا not. نَا اُمِید hopeless.

نَاب pure, sincere ; like.

نَا تَمَام imperfect.

نَا چِیز worthless, despicable.

نَادِرَه A. memorable events ; rare.

نَادِر شَاه Nādir Shāh, proper name.

نَا ز blandishments ; wantonness.

نَا زِکْت gentle, tender, delicate.

نَا زَنِین elegant, delicate, amiable.

نَا شِکُفْتَه unblown, unblemished.

نَا شَنَاس ignorant.

نَا صِر A. a conqueror, defender.

نَا ظِر A. a spectator, superintendent.

نَا فَه a bag (of musk) : the navel

نَا ل full of.

نَا گَه suddenly.

نَا گَهَان unexpectedly.

نَا لَن plaintive, complaining.

نَا لِیْدَن to complain.

نَامَ a name. نَامَتْرَا thy name.

نَامِدَار illustrious ; a hero.

نَامَه a book, history.

نَان bread.

نَائِب A. a viceroy, deputy.

نَبْرَد a battle, war.

نَبُود was not. نَبُودِي I would not have been.

نَبِيّ A. a prophet.

نَتَابِم I will not turn.

نَتَّرِي do you not fear.

نَتَّوَان it is impossible.

نِثَار A. scattering, dispersing.

نِثَر A. prose ; to diffuse, strew.

نَجَسْتِي I would not have sought.

نَجَم A. a star, planet : fortune.

نَحْو A. grammar, syntax.

نُحْسَت first.

نَخْشَبِي Nakhshabī, proper name.

نَر male.

نَرِغْس a narcissus.

نَرَم gentle, tame ; light ; soft.

نَرَد near.

نَزَل A. descending : hospitality.

نَزُول A. descent, happening.

نِخْه Nīkhī (a transcript) the character in which Arabick manuscripts are generally written.

نَسِيم A. a gale.

نَشَاط A. alacrity, pleasure.

نَشَانَدَن to fix.

نَشَسْتَن to sit down.

نَشْنُوي you do not hear.

نَشِين sitting, from نَشَسْتَن

نَصِيحَت A. a counsel, exhortation.

نَظَر A. the sigh, the eye.

نَظَرَبَاز rolling the eyes, ogling.

نَظَم A. verse ; a string of pearls.

نَعْرَة زَدَن to call or sing aloud.

نِعْمَتٌ *a. a benefit ; victuals.*
 نَعَزَ beautiful, good ; swift.
 نَغَمَتٌ *a. music, harmony.*
 نَفَسٌ *a. soul, self : نَفَسٌ breath ; desire.*
 نَفْعٌ *a. gain, utility.*
 نَقْدٌ *a. ready money.*
 نَقَشٌ *a. painting, embroidery.*
 نَقْلٌ *a. narration, report, copy, translation.*
 نِگارِ *a picture, ornament ; a beautiful woman.*
 نِگارِستان Nagārīstan (*a gallery of pictures*) *title of a celebrated book.*
 نَكْتَهٌ subtleties, mysteries.
 نِگَرِستن to view.
 نِکُو or نِکُو good.
 نِگه or نِگَه custody, care, observation.
 نِگه دَارِ preserve thou, *imperat. of*
 نِگه داشتن

نَمَا showing. نَمُودَن they show.
 نَمُودَن to show.
 نَوَا melody, voice ; wealth.
 نَوَاحَتَن to soothe.
 نَوَازِ soothing, *from the above.*
 نَوَازِش (*pl. نَوَازِشَات*) a favour.
 نَوَازِنْدَه soothing, warbling, *from*
 نَوَاحَتَن
 نَوَاَهٌ a benefit.
 نَوَبَتٌ *a. a turn, change, watch, centin-*
nal. نَوَبَتِ زَدَن to relieve guard.
 نَوَبَهَارِ the spring, the early spring ;
 new year.
 نُوَحٌ *a. the prophet Noah.*
 نَوَحَتٌ *a. a complaint.*
 نُوْرٌ *a. light, brightness.*
 نَوْرُوزِ the first day of spring.
 نَوْشِ drinking, a drinker ; any thing
 نوشیدن drinkable, *from*
 نَوِشتِ or نَوِشتَن to write.

نَویس write thou, *from the above*.

نَه placing, *from*

نَهَادَن to place.

نَهَادِه we have placed.

نَهَال a tree, shrub.

نَهَان hidden, *from* نَهْفَن

نَهَر A. a river ; flowing.

نَهْفَن to hide, lie hid.

نَی a pipe, flute.

نَیز even, also : again.

نَیست there is not.

نَیكُ good, excellent.

نَیكُو bright, beautiful, elegant.

نَیكُوئی reputation, goodness.

نَیل the river Nile.

و

و and ; he, she, it.

وَاضِح A. evident.

وَاقِعَات A. actions, occurrences, events :

battles : misfortunes.

وُجُود A. essence, substance, existence,

nature, body, person.

وُجُودِ گِرْفَن to become, to assume being.

وَر or وَرَر like, possessing.

وَرَق A. a leaf, of a tree or paper.

وَزَید it blows, *from* وَزَیدَن

وَش like, resembling.

وِصال A. enjoyment ; arrival ; meeting ; conjunction.

وَضَع A. situation ; action ; gesture.

وَفَا A. good faith ; a promise.

وَلِی A. but ; a prince : a slave.

وِی he, she, it ; his, her, its.

وِیرَانَه a desert ; depopulated.

ه

هَابِل A. dreadful, terrible.

هَجران or هَجر A. separation, absence.

هَجوم A. an assault ; impetuosity.

هَر or هَرَان every : soever.

هَرَجَاكِ whenever.

هَرَجِه or هَرَانِجِه whatsoever.

هَرَجَنْدَكِه or هَرَجَنْد although.

هَرُكْجَا wherever.

هَرُكْجَاكِ wheresoever.

هَرُكُرُ ever.

هَرُكُرُنِه never.

هَرُكِه or هَرَانِكِه whosoever.

هَزَار a thousand ; a nightingale.

هَسْتَن to be, exist.

هَل A. whether, but.

هَم and, also ; together : both.

هُم A. (annexed to words) their.

هَمَاشِيَان of the same nest.

هَمَان only.

هَمَانْدَم directly.

هَمَاهَنْگ of the same inclination.

هَمِيَزَم of the same banquet.

هَمِيْسَتَر lying on the same pillow.

هَمِيْجِنِيْن in the same way.

هَمِجَر or هَمِجَر like, as.

هَمِجَوَانِه sleeping together.

هَمْدَم breathing together.

هَمَرَاز an intimate friend.

هَمَنِشِيْن sitting together ; a companion.

هَمِه all, universal.

هَمِيْرَسِيْد it arrives, comes.

هَمِيْرَفْتَم I went, from رفتَن

هَمِيْشِه always.

هَنْدُو black ; an Indian.

هَنْگَام time, season.

هَنْوَز yet.

هَوَا A. air ; wind ; sound.

هِيْجِه no, never.

هِيْجِه وَيْدَانِي dost thou not know ? from
هِيْجِه دَانِسْتَن

ي

يَا O I or.

يَا ب or يَابَان finding.

يَأْتِي I may find, *both from* يَأْتِي

يَاد memory, record.

يَار a friend, mistress; defender; power, advantage.

يَا رَبَّ O heaven! O Lord! *comp. of*

يَا O! *and* رَبَّ a lord, master.

يَاسَمِين jessamine.

يَأْتِي he found, *from* يَأْتِي to find.

يَاقُوت a ruby.

يَد A. the hand; aid, power, strength.

يَعْنِي that is to say, viz.

يَغْنَمُ prey, spoil, booty.

يَكْت one.

يَكَانَهُ a hero, conqueror; incomparable; unequalled.

يَكْنَاهُ precious, valuable, rare.

يَكْدَاهُ inestimable, rare.

يَكْدَم one moment.

يَكْدُو one or two, a few.

يَكْدِيْكَر one another.

يَكْرُوز one day.

يَمَن Yemen, Arabia the happy.

يُوسُف Joseph.

THE END.

1
ا ب ج د ذ ز س ش ض ط ع ف
ق ک ل م ن و ہ ہ ل ا ی ی

ب ا ب ت ج د ب ر ب س ش ض ط ع ف
ب ق ک ب ل م ن و ہ ہ ل ا ی ی

ج ا ب ت ج د ب ر ب س ش ض ط ع ف
ب ق ک ب ل م ن و ہ ہ ل ا ی ی

سایست سچ شد سرش شش شط سفع
 سق سگ سئل سم شوق سه سه سلا سی سه

صا صت صج صد صر صش صن صط صع
 صق صک صنل صنم صنو صنه صلا صهی

طا طت طج طد طر طش طن طط طع
 طق طک طل طم طن طو طه طلا طی ط

عاج عجم عيش عرص عرس
عق عك عل عم عن عو عه علا عي

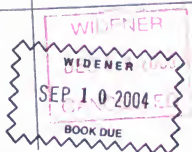
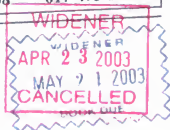
فانت فنج مد فر و س ش مض ط مع
فق ماک فل فم فو فح فھ فلامی

کاکت کج کہ گرسش کضط کف
کتق کک کل کم کو کہ کلا کی

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